A 696 d.13

A Practical Grammar OF THE ENGLISH LANGUAGE:

IN WHICH,

The ſeveral PARTS of SPEECH are clearly and methodically explained; their CONCORD and GOVERNMENT reduced to GRAMMATICAL RULES, and illuſtrated by a variety of EXAMPLES:

TOGETHER WITH

RULES of COMPOSITION, or the proper ARRANGEMENT of WORDS in SENTENCES, alſo illuſtrated by various EXAMPLES.

For the USE of SCHOOLS.

12 Q b 4

GLASGOW:

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MDCCLXVI.

MVSEVM
BRITAN
NICVM

TO THE HONOURABLE

JOHN BOWMAN, Esq;
Lord Provoſt,

JOHN ALSTON,
ROBERT DONALD,
GEORGE BUCHANAN,
} Bailies,

ARTHUR CONNEL, Dean of Guild,

JOHN JAMIESON, Conveener,

And the other Members of the
Town-Council of Glaſgow.

GENTLEMEN,

THE education of youth hath ever been eſteemed a matter of the higheſt importance to the well-being of ſociety. On it depend, in a great meaſure, their future uſefulneſs and happineſs in life: for, according as young and tender minds have been neglected or improved; ſo have they,

in

in general, been afterwards obſerved to remain ignorant of, or to aſpire after the more neceſſary parts of uſeful knowlege.

YOUTH, of both ſexes, arrive at knowlege by different methods, and by gradual ſteps; and, one would think, the firſt and moſt neceſſary, is, an early and accurate acquaintance with their mother-tongue; ſo as to be able not only to read it with ſome degree of eaſe and gracefulneſs; but alſo to analyze, and trace out the particular meaning of every word they read.

To promote an end ſo valuable, is the deſign of the following ſheets. An end, that, by how much it hath, in this light, been overlooked, by ſo much does a performance of this kind plead the countenance of PERSONS of WORTH and AUTHORITY.

THE regard then, which, on various occaſions, you, GENTLEMEN, have

have ſhewn to learning, and the teachers of youth, determined the author to put it under YOUR PATRONAGE: and the rather, as it is, in the firſt inſtance, intended to poliſh the writing, the converſation and minds of the young Ladies and Gentlemen of the town of GLASGOW.

IT is with the greateſt reſpect, therefore, that he begs leave to ſubſcribe himſelf,

GENTLEMEN,

Your moſt humble,

and moſt obedient ſervant,

JOHN BURN.

PREFACE.

MEN being formed by God for ſociety, there is a ſtrong propenſity implanted in them, ariſing from their various ſituations, connexions and mutual dependencies, to converſe one with another. Hence the utility of ſpeech; by means of which, as an eminent writer ſays, we can divert our ſorrows, mingle our mirth, impart our ſecrets, communicate our counſels, and make mutual compacts and agreements for ſupplying our mutual wants and for aſſiſting each other.

BUT tho' all men can ſpeak their mother tongue; yet there are, comparatively, but few who can ſpeak or write it with any tolerable degree of propriety or perſpicuity; and fewer ſtill who are capable of diſcerning the beauties of Language, or the elegance of compoſition.

HENCE the neceſſity of Grammar, an art, which teaches the choice of proper words, the relation which they bear to one another, with their proper arrangement into phraſes or ſentences. But as this art is not to be learned without proper helps and inſtructions; ſo neither is it to be imagined, that

the very beſt helps or inſtructions, without the moſt vigorous endeavours on the part of thoſe, who would become proficients in it, are of themſelves ſufficient for attaining this valuable end. However, by a proper attention to, and application of ſuch helps as are here offered, it is hoped, the knowlege of the Engliſh language may be attained. The utility and pleaſure ariſing from which will much more than compenſate for all the trouble and labour it may require.

THO' this publication be chiefly deſigned for thoſe who are altogether, or but little acquainted with the dead languages; yet, it is hoped, that even ſuch as have had a more liberal education, may alſo find ſomething in it, not unworthy of their notice.

THAT the main end might be attained, beſides the explanation of the different parts of ſpeech, their concord and government, a variety of examples, for the learner's exerciſe, are given under each rule of ſyntax. For it is certain, one who is wholly unacquainted with grammar, cannot eaſily be made to underſtand how one word agrees with, or is governed by another, without ſetting before him examples of falſe conſtruction. By theſe exerciſes he will not only have ſcope for exerciſing his own genius, but alſo have the pleaſure of rectifying what is either deſignedly made wrong, or found ſo in the ſentences quoted from different Authors.

It has been found in the courſe of teaching, that a learner before he has gotten through the explanation

nation of the parts of ſpeech, has become weary of ſo dry a taſk, and ſometimes, ſo diſcouraged with this part of the buſineſs, that he has given it up, as a thing impoſſible, by him, ever to be underſtood. For which reaſon, and to prevent this inconveniency, grammatical rules, with a praxis of falſe Engliſh, are ſubjoined to the explication of each part of ſpeech. This has already had the deſired effect, in animating the learner to proceed, with greater alacrity, to what remained. For thus he begins early to perceive the tendency, the uſe and application of what he is required to commit to memory. After having in this manner gone through the ſeveral parts of ſpeech, a pretty long praxis is given, as a promiſcuous exerciſe upon the whole of the preceding rules of conſtruction.

PERHAPS ſome, upon a ſlight view, may think, that fewer examples of falſe Engliſh might have anſwered the purpoſe. With regard to ſome geniuſes, this is true: with regard to ſuch as have been made ſufficiently acquainted with other languages, it is alſo true: but with regard to the generality of learners, who are not acquainted with any other language, I have, in the courſe of teaching, found the whole of theſe exerciſes requiſite to convey into their uncultivated minds a competent knowlege of what regards only the concord and government of words. For 'till this be attained, it is in vain to attempt what concerns the elegancy of language, and the rules of compoſition. But, when they have once acquired the former, they will then more readily underſtand the latter.

FARTHER, before proceeding with the young ſcholar to the rules of compoſition and arrangement, it will not be improper to cauſe him turn ſuch ſentences as admit of different forms of expreſſion, into all the various modifications of which they are capable. For example let us try the diverſification of one ſentence taken from page 36:

Baſhfulneſs and *impudence* are equally to be avoided, *that* rendering us the objects of pity, *this* of averſion or contempt.

Baſhfulneſs and *impudence* are equally to be avoided, *this* rendering us the objects of averſion or contempt, *that* of pity.

Baſhfulneſs and *impudence* are equally to be avoided, the *former* rendering us the objects of pity, the *latter* of averſion or contempt.

Baſhfulneſs and *impudence* are equally to be avoided, the *latter* rendering us the objects of averſion or contempt, the *former* of pity.

Baſhfulneſs and *impudence* are equally to be avoided, the *firſt* rendering us the objects of *pity*, the *laſt* of averſion or contempt.

Baſhfulneſs and *impudence* are equally to be avoided, the *laſt* rendering us the objects of averſion or contempt, the *firſt* of pity.

Baſhfulneſs and *impudence* are equally to be avoided, the *one* rendering us the objects of pity, the *other* of averſion or contempt.

The ſame ſentiment is here expreſſed ſeven different ways; but by tranſpoſing the words *baſhfulneſs* and

and *impudence*; or by ſubſtituting the words *commiſeration*, *compaſſion*, *ſympathy*, &c inſtead of the word *pity*; and inſtead of the words *averſion* or *contempt*, the words *ſcorn*, *ridicule*, *diſlike*, *hatred*, *deteſtation*, &c. it may be made to undergo a variety of other changes, without doing the leaſt violence to the ſentiment. But it is unneceſſary in this place to repeat the ſentence: what is already ſaid is a ſufficient hint to ſhow the intelligent and judicious Teacher, what is meant by the propoſed diverſification. There are a number of ſentences given under the ſeveral rules of ſyntax, and in the promiſcuous exerciſes, capable of ſundry variations, which may be all treated in the ſame manner, and that not only *viva voce*, but alſo in writing. To do which, let as many as are in the ſame claſs be ſet down, with their Dictionaries *, and try what changes they can make in the arrangement of a ſentence; or what words they can ſubſtitute for others in it, without hurting the ſenſe. And, if at any time, any of them make a wrong choice of a word, it is the maſter's buſineſs to point out the proper one for him.

PERHAPS, to ſome this may appear preſumptuous and dictatorial, and at the ſame time, the practice recommended may appear puerile and trifling. With reſpect to the firſt, it is to be obſerved, that as in the infancy of any art or ſcience, the propereſt methods of communicating it to others are not at firſt ſo obvious as a courſe of time and experience will

* Entick's Dictionary might be recommended; as it can be eaſily carried about in one's pocket.

will afterwards render them; ſo that were every one to conceal his obſervations, it would infallibly prevent all improvement. As therefore Engliſh Grammar has been but little attended to in this part of the united kingdom, it may be preſumed that the candid, at leaſt, will take in good part any hint that may have a tendency to facilitate the teaching of it with greater ſucceſs and expedition. With reſpect to the laſt, it has been found by experience, not only entertaing to the young folk, but alſo to have a tendency to open their underſtandings, enlarge their ideas, and to raiſe in them a ſtronger thirſt after farther knowlege of the language. And ſurely, whatever has this good effect, will not be eſteemed trifling, nor ſtand in need of any farther apology.

The ſcholars having been thus taught the ſeveral parts of ſpeech, the maſter may now and then explain the words of any piece of Engliſh to them, and then order them, to take their Dictionaries and prepare it, ſo as to be able readily to give the ſeveral meanings of every word in it, and likewiſe the ſeveral parts of ſpeech *. This will be another neceſſary and pleaſant method of improving their minds, and leading them on to read an Engliſh book with greater taſte and judgment. At the ſame time the advice given by the Spectator, N° 353. might

* Appointing them daily, as a ſeparate exerciſe, to give the meaning of each word in five or ſix lines of the Introduction, would at once ſtore their minds with vocables, and confirm them in the proper pronunciation.

might be followed. Let an epiſtolary correſpondence be eſtabliſhed between any two of them, "who may act in any imaginary part of buſineſs, or be allowed ſometimes to give range to their own fancies, and communicate to each other whatever trifles they *think* fit, provided neither of them ever *fail*, at the appointed time to anſwer his *or her* correſpondent's letter." Such letters or eſſays being produced to the maſter, let them be compared with the rules of arrangement beginning on page 141. and the writers of them ſhewn, by theſe rules, how to correct whatever faults, with regard to the choice of words, or the arrangement, may be found in them.

By proceeding in this gradual manner, young ladies and gentlemen may be brought to expreſs their thoughts, as eaſily and as neatly as thoſe who have been favoured with a more liberal education. Were the Engliſh Grammar generally taught in Engliſh ſchools both in town and country, (which at a ſmall expence of time and money might be done,) what gracefulneſs would it not add to the converſation of the people in general! and what a tendency towards poliſhing the minds of youth in the early part of life; as well as qualifying them for carrying on, to greater advantage, whatever branch of buſineſs they may follow! Were even ſuch boys, as are deſigned for ſome of the three learned profeſſions, properly taught the Engliſh Grammar before they begin the Latin Rudiments, it is to be preſumed, they would become ſooner proficients in the Latin. For it is a known fact, that in learning the Greek and Latin, the former is commonly acquired in the third part of the time, which is uſually ſpent upon the latter. Now, if we may reaſon, in this caſe,

caſe, from analogy, may we not ſuppoſe, that the Engliſh and Latin Grammars might be both learned in that time which is wholly allotted to the Latin; and thereby the young Tyro, inſtead of being a tolerable proficient in only one, would be a tolerable proficient at the ſame time in both languages. Whatever be in this, the utility of the Engliſh Grammar to young ladies, *&c.* is ſo abundantly evident, that it would be ſuperfluous to urge it with any other arguments.

To reduce the doctrine of Punctuation to fixed rules is confeſſedly a very difficult taſk; and here indeed it is not pretended to be fully done; yet it is hoped ſomething new, upon this particular, is offered, which will render it leſs difficult, and tend to bring the method of pointing nearer to a fixed ſtandard. To which, for the learner's exerciſe, a few ſentences, improperly pointed, are likewiſe added.

And that the Engliſh ſcholar might not be altogether unacquainted with Rhetorical figures a few of them alſo are briefly explained and exemplified.

Mr. Johnson's rules concerning the accent and the laws of verſification, being ſhort and pretty comprehenſive, are, as a concluſion of the whole, with little or no alteration ſubjoined.

After all, it will probably be ſaid, we have ſo many Engliſh Grammars already, the publication of this might have been ſpared. It is true there are many of them, and ſome of them, indeed, excellent in their kind too; of theſe, the author of this, has availed himſelf wherever he could find any thing

to

to his purpoſe. But of all he had an opportunity of conſulting, it did not appear to him, upon trial, that any one of them was ſufficiently calculated for the mere Engliſh ſcholar; ſo as to convey into his or her mind, a tolerably juſt notion of the idiom of our own tongue, which comes often, nay every day of one's life into play; whereas other languages come but ſeldom To remedy, therefore, in ſome meaſure this defect, has been his principal aim; but whether or not he has ſucceeded, muſt be left to the public to determine. He can indeed, and conſiſtently with truth too, affirm, that he did not wantonly undertake this taſk, for at firſt no more was intended, than to ſupply his own ſcholars, in manuſcript, with what he thought deficient in the text he uſed with them; but that, through the incorrect copying of ſome, and the ſlow progreſs of others in writing it out, not anſwering his deſign, he ſet about putting it into the form in which it now appears. Yet ſo unwilling was he to publiſh any thing on this ſubject, that after he had gone a good way in the undertaking, it was laid aſide for ſeveral months, in expectation, that ſomething might appear which might ſuperſede it altogether.

As no performance can plead perfection, perhaps, in ſome things this may be found defective, in others redundant. However, if the public ſhall be pleaſed to give it a favourable reception, and the candid readers be pleaſed to favour the Author with their obſervations of the one or the other ſort, he will take it very kind; and if a ſecond publication ſhould be wanted, the former ſhall be ſupplied and the latter retrenched.

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INTRO-

INTRODUCTION.

HOW many letters are there in the Engliſh language?

Twenty ſix, *viz.* a b c d e f g h i j k l m n o p q r ſ t u v w x y z.

How are they divided?

Into Vowels and Conſonants.

What is a vowel?

A vowel is a letter that makes a perfect ſound of itſelf, without the help of any other letter.

How many vowels are there?

Six, *viz.* a e i o u and y, when it follows a conſonant.

What is a conſonant?

A conſonant is a letter that cannot make a perfect ſound of itſelf, without the help of a vowel.

How many conſonants are there?

Twenty one, *viz.* b c d f g h j k l m n p q r ſ t v w x y z.

Note, Y is a conſonant when it begins a word or ſyllable; as, you, yeſterday.

What is a Syllable?

A ſyllable is a diſtinct ſound of one or more vowels in a word, with or without conſonants, uttered in one breath; as, a, an, de-lay, beau-ty.

How ought words to be divided into ſyllables?

By the following rules;

1. A ſingle conſonant betwixt two vowels muſt

be joined to the latter vowel, except *x*; as, a-bout, ex-act.

2. When two conſonants come together, proper to begin a word, they go to the latter vowel; as, A-pril, de-preſs, ci-tron.

3. When two conſonants come together not proper to begin a ſyllable, they muſt be divided; as, af-fect, bar-ter, blan-diſh.

4. When three or four conſonants come together in the middle of a word, as many of them as are proper to begin a ſyllable muſt be joined to the latter vowel, and the reſt go to the former; as, bre-thren, cam-brick, in-ſtruct, watch-ful.

5. When two vowels come together, not making a diphthong, they muſt be divided; as, vi-ol, tri-al.

6. The prepoſitions ab, ad, dis, en, in, im, per, pre, pro, *&c.* and the terminations ed, eth, eſt, ing, *&c.* go by themſelves; as, ab-uſe, ad-apt, diſ-pleaſe, in-offenſive, ——— end-ed, form-eth, *&c.*

Of the ſounds of the Vowels.

How many ſounds has the vowel *a*?

A hath four ſounds: Short, as in man; long, as in ma-ture; longer, as in make; and broad, as in all.

In what poſitions does the ſhort ſound of *a* commonly occur?

In words or ſyllables ending with one or more conſonants; as, mad, gat, lat-ter, land-mark: or when a ſingle conſonant ſounds double; as, Adam adamant, baniſh.

Where does the long ſound of *a* generally take place.

place?

In the end of ſyllables unaccented; as, a-bout, exta-cy.

When does *a* ſound long and ſlender?

In monoſyllables ending with ſilent *e*; as, make, tale; and when it is accented in the end of ſyllables; as, na-tion, forma-tion.

In what poſitions does *a* ſound long and broad?

A ſounds long and broad like *aw* before ll, ld, lk, lm, lt, and betwixt *w* and *r*; as, all, bald, talk, calm, malt, warm, ward.

How many ſounds hath *e*?

Five: ſhort, as in men; ſhorter, as in former; long, as in betake; longer, as in here; long and ſharp, as in there.

In what poſitions does the ſhort ſound of *e* occur?

In words or ſyllables ending with one or more conſonants; as, pen, lent, ſtrength, ſet-ting; or when a ſingle conſonant ſounds double after it; as, emiſſary, eminent.

When does the ſhorter ſound of *e* occur?

It occurs in the terminations er, en, ed, eth, &c. and at the end of ſyllables after bl, dl and tl; as, harder, harden, minded, loveth, bundle, little.

When does the long ſound of *e* take place?

It generally takes place in the end of ſyllables unaccented; as be-ſtir, male-factor, mainte-nance.

In what poſitions does the longer ſound of *e* occur?

Accented *e* is always long in the end of ſyllables, and when ſilent *e* follows it in the ſame ſyllable, and alſo at the end of monoſyllables; as, Eden, fe-male, here, mete, ſphere, theſe, blaſpheme complete, extreme: he, ſhe, we.

What is the long ſharp ſound of *e*?

It ſounds like long ſlender *a*, in there, were, where, therefore, wherefore; and frequently before *i* and *y* mute; as, in heir, feign, convey.

How many ſounds hath *i*?

I has four ſounds: ſhort, as in hid, fill; long, like the pronoun *I*, as in mine; long, like *ee*, as in machine; and it ſounds almoſt like ſhort *u* in fir, firſt, ſhirt.

Where does *i* ſound long like the pronoun *I*?

It ſounds like the pronoun *I*, in monoſyllables ending in ſilent *e*; as, mine, thine, pile; and before gh, ght, gn, ld, mb, and nd; as, high, nigh; might, light; ſign, conſign; mild, child; climb; mind, find; *except* wind.

How many ſounds has *o*?

Four: ſhort, as in mop; long, as in note, lord; it ſounds like *oo* in do; and like ſhort *u* in ſon, come.

Where is *o* ſounded ſhort?

O is ſounded ſhort in monoſyllables, and ſyllables ending with a ſingle conſonant; or where a conſonant ſounds double in the middle of a word; as, rod, pod; col-lege, cor-rupt, bo'dily, ho'micide.

Where does *o* ſound long?

O ſounds commonly long before ll, ld, lt, lſt, and ugh; and in monoſyllables that end in ſilent *e*; as, roll, told, jolt, bolſter, though, thought, hope, rope.

In what words does *o* ſound like *oo*?

O ſounds like *oo*, in do, to, move, prove, behove.

Where does *o* ſound like ſhort *u*?

O ſounds like ſhort *u*, in ſon, woman, and frequently in the ſyllables con and com at the beginning

ning of words; likewiſe in the terminations -ſion, -tion, and -dom; as, con-ci-ſion, con di-tion, com-fort, king-dom.

How many ſounds has *u*?

Two: ſhort, as, ſun, tun; and long, as, tune, prune.

When ſhould *u* be ſounded ſhort?

U is ſounded ſhort in all words and ſyllables ending with one or more conſonants; as, run, drub, bur-den.

When does *u* ſound long?

U ſounds long in words and ſyllables ending with ſilent *e* unleſs more than one conſonant come between *u* and ſilent *e*; as, tune, con-ſume, re-venue: drudge.

Note. *U* ſeems to ſound like ſhort *i* in bury, buſy, buſineſs; thus, birry, biſy, biſneſs. It has alſo the long ſound of *oo* in fruit, could, would.

How many ſounds has the vowel *y*?

Two: ſhort, like ſhort *i* or *e*; as, pity, myſtery: long, in by, apply.

Where does the ſhort ſound of *y* commonly take place?

Y is always ſhort before one or more conſonants in the ſame ſyllable with it, and at the end of all nouns, adjectives and adverbs; as, ſyl-van, nymph, ſym-pathy, obſcurity, holy, privately.

Where does *y* ſound long?

Y ſounds long in monoſyllables, and when accented in the end of ſyllables, or in the end of verbs; as, by, thy, rhyme, type; tyrant, tyro, comply, reply.

Of double and triple Vowels.

How are the double vowels divided?

They are divided into proper and improper.

Which are the proper double vowels?

The proper double vowels are, ai, eu, ew, oi, oy, ou, ow: To which may be added theſe triplets, eau, ieu, iew, uoy.

Why are theſe called proper double vowels?

Becauſe we find a mixture of two vowels, making but one diſtinct ſound; as,

ai, in Caiaphas, Cain, Caius, Gaius.

eu, in Europe, grandeur, neuter.

ew, in dew, few, jewel, fewel.

ou, ow, in abound, about, account, -able, -ant, advowſon, allow, -able, -ance, amount, around, avouch, avow, -al, boult, bounce, bound, -leſs, -ary, bounteous, bountiful, bounty, bow, bowel, bower, bowl, -er, brow, brown, browze, cow, coward, -ice, crouch, doughty, dowager, dowdy, dower, dowlaſs, down, downy, dowry, endow, foul, found, -ation, -ling, -ery, fountain, foul, frown, frowſy, growl, ground, -ſel, hore-hound, houſe, hound, hour, houſe-hold, houſing, incounter, indow-ment, lounge, louſe, louſy, lower, lowry, mould-er, -y, moulter, mount, -ain, -ainous, -ebank, mouſe, mouth, noun, now, ounce, our, out, -er, -law, -lawry, -let, -moſt, -rage, -rageous, -ſide, -ward, ouze, owl, owler, pounch, poulterer, poultice, poultery, pounce, pound, -age, powder, power, powt, pronoun, pronounce, proweſs, prowl, rounceval, round, rouſe, rout, rowler, ſcoundrel, ſcout, ſcowl, ſcowr, ſprout, ſtout, touzle, towel, tower, town, touze, trounce, trout, trowel, viſcount, -eſs, unbound, uncouth, unſound, without, wound.

oi, in oil, coil, boil, ſoil, toil.

oy, in coy, boy, joy, employ, royal.

eau, in beauty, beautiful, beauteous.

ieu, in Dieu, lieu.

iew,

iew, in view.

uoy, in buoy, buoyant.

Note. Eau, ſound like eu in beauty, and like *o* in beau, beaux, thus, bo, bos.

Do, ai, ou and ow ſound always as in the preceding examples?

No: but when both vowels are not ſounded, they are not reckoned proper double vowels.

Which are the improper double vowels?

aa, ai, au, aw, ea, ee, oo, eo, ei, ey, ie, oa, oe, ou, ow, ue, ui, and uy.

Why are they called improper?

Becauſe when they meet in the ſame ſyllable, the one is always ſilent, or they have a ſound diſtinct from that of either the one or the other; as, *A* is ſilent in Aaron, Balaam, Canaan.

And *i* is ſilent in ſaid, main, *&c.* where the *a* ſounds like long ſlender *a*, in care; but in certain, -ly, curtain, mountain, fountain, the *a* is ſilent and *i* ſounds ſhort.

au, aw, ſound like broad *a* in all; as daub, laud, applauſe, clauſe, *&c.* but *a* is long in gauge; thus, gage. Law, drawn, ſpawl.

Ea, like long *a* in

Bear, beard, break, great, pear, ſteak, ſwear, tear, wear, beardleſs, pearmain, yea.

Like long *e* in

Beach, beacon, bead, beadle, beagle, beak, beaker, beam, bean, beaſt,-ly, beat, beaten, bleach, bleak, blear-eyed, bleat, breach, bream, breathe ceaſe, cheap,-en, chear,-ful,-ly cheat, clean,-lineſs, clear,-neſs, cleave, cleaver, creak, cream, creature, creaſe, deacon, deal,-er, dean,-ry, dear, defeat, demean,-our, dream, dreary, each, eager, eagle,-et, ear, eaſe, eaſy, eaſt,-er,-ern, eat,-able,-en, eave, emplead,

plead, endear,-ment, encreaſe, fealty, fear, feaſible, feaſt, feat, feature, freak,-iſh, gear, glean, greaſe, greaſy, greaves, heal, heap, hear, heath, heathen, -iſh, iſm, intreat,-y, knead, leach, leacher,-ous,-ery, lead,-er, leaf,-y, league, leak leaky, lean, leap, leaſe, leaſt. leave, leaver, leaves, mead, meagre, meal,-y, mean,-ing,-ly, meaſles meat, miſlead, neal, neap, near, neat, pea, peace,-able, pea-cock, pea-hen, peak,-ing, peal, peaſe, peaſcod, peat, plea, plead, pleaſant,-ry, pleaſe, quean, reach, read, ream, reap, reaſon,-able,-ably,-ableneſs, releaſe, repeal, repeat, retreat, reveal, ſcreak, ſcream, ſea, ſeal, ſeam, ſeaſon, ſeat, ſmear, ſneak,-ing, ſpeak, ſpear, ſteal, ſteam, ſtreak, ſtream, tea, teach, teal, team, tear, teat, teaze, veal, unclean, unpeaceable, unreaſonable, unſealed, unſeaſonable, unſheathe, unweaned, unwearied, weak, weal, weapon, weariſome, weary, weaſand, weaſel, weave, weaver, wheal, wheat,-en, yean, year,-ling, zeal, -ot, -ous.

Note. The long ſound of *e* is the ſame with that of *ee*, but ſhorter.

Like ſhort *e* in

Bread, breadth, breakfaſt, breaſt, breath, cleanſe, dead, -en, -ly, deaf, -en, -iſh, -neſs, dearth, death, dread, earl, -dom, early, earn, earth, -en, -lineſs, earthy, feather, head, -dy, health, -ful, -y, heard, hearſe, hearth, heaven, heavy, lead, *(metal)* leaden, leaven, leather, meadow, meaſure, mort-head, peach, pearl, pearch, peaſant,-ry, pleaſure, read *(paſt time of the Verb,)* readily, ready, realm, ſearch, ſearſe, ſpread, ſtead, -y, ſtealth, thread, threaten, threats, unclean-ſed, unheard, unmeaſurable, unpleaſant, unready, unſearchable, unſteady, wealth, -ineſs, wealthy, weather, yearn, yeaſt.

Like

Like ſhort *e* in

Heark, hearken, heart, -en, -leſs, hearty, heartily, diſhearten, learn.

ee has an invariable ſound, like the french *i* in machine; as,

Bleed, feel, been, keen, ſeen, geeſe, *&c.*

oo ſounds like long *u* in the words, could, would, ſhould; as,

Aloof, brood, coo, cool, cook, food, *&c.*

Shorter in

Book, foot, good, looſe, too, wood, wool.

Like long *o* in

Door, floor, moor, *(an African.)*

Like ſhort *u* in

Blood, -leſs, -y, flood, ſoot.

eo, like long *e* in

Feoff, people.

Like ſhort *e* in

Jeopardy, leonard, leopord.

Like ſhort *o* in

Geography, geometry, bludgeon, pigeon, ſurgeon, ſturgeon, widgeon.

Like long *o* in

George, georgics.

ei, and *ey*, like long *a*, or *e*, in there, where; as,

Deign, eight, eighteen, eighty, feign, freight, heir, inveigh, leiſure, neigh, neighbour, reign, rein, ſtreight, their, veil, vein, weigh. Bey, convey, dey, eyre, obey, they, wey, Weymouth, whey.

Like long *e* in

Conceive, deceive, perceive, receive, ſeize. Attorney, honey, key, journey, money.

Like long *i* in

Either, height, neither, ſleight, hey-day.

ie like *ee* in

Belief, brief, chief, cieling, fief, field, fiend, grief, liege,

liege, mien, niece, piece, prieſt, relieve, relief, retrieve, ſhield, ſhriek, ſiege, thief, wield, yield.

Like ſhort *e* in

Friend, friendly, friendſhip.

Like the pronoun *I*, in

Complies, denies, multiplies, *&c.*

Like ſhort *i* in Sieve.

oa like broad *a*, in

Broad, great.

Like long *a* in

Approach, coach, oar, oak.

oe like long *o*, in

Doe, foe, roe, ſloe, toe, woe.—Like *oo*, or long *u*, in ſhoe.

Like long *e*, in

Oeconomy, oecumenical, oedipus, Phoenicians, phoenix, *&c.*

ou and *ow*, like long *o*, in

Acknowlege-ment, blow, blown, blower, borough, borrow, bow, (*to bend,*) brought, by-blow, crow, dough, doughy, fought, grow, grown, growth, low, lowermoſt, lowing, lowlineſs, lowly, mow, -er nought, owe, prow, courſe, recourſe, courſer, court, courtſhip, row, ſhow, ſlow, ſlowly, ſnow, ſnowy, ſought, ſoul, ſource, ſow, -er, ſtow, -age, tow, -age.

Like *oo* in

Accoutre-ment, group, courteous, courtezan, courteſy, couchee, could, couſin, croup, ſhould, tour, would.

Like ſhort *o* in

Fellow, -ſhip, follow, -er, meadow, trough, [troff.]

Like ſhort *u* in

Double, doublet, doubloon, houſwife, houſwifry, country, couple, couplet, courage, courageous, encourage, encouragement, nouriſh-ment, touch, touchſtone,

touchſtone, touchwood, tough, trouble, ſome: And in the terminations ous, and our; as glorious, pious, furious, ſpurious, &c. armour, honour, favour, &c.

ue, like *oo* or long *u*, in

Blue, due, imbrue, prue, ſue, rue, true. Ague, cue, hue, imbue, reſcue, ſpue, &c.

ui, like ſhort *i*, in

Build, - er, - eth, - ed, - ing; guild, guilt, -leſs, guilty, &c.

Like long *u*, in

Bruit, ſuit, fruit, recruit, &c.

Like long *y*, in

Guile, beguile, - ed, - eth, - ing.

uy, like long *y*, in buy.

Of diſſonant Conſonants.

Which are the diſſonant conſonants?

The diſſonant conſonants are, c, ch, g, gh, s, and th.

Why are theſe called diſſonant conſonants?

Becauſe they have two diſtinct powers, or ſounds, the one hard, and the other ſoft; or a ſound altogether different from that of the one, or the other, when ſeparately ſounded: thus,

C ſounds hard like *k*, before, *a*, *o*, *u*, *l* and *r*; as,

Can, cord, curd, claim, cry, &c.

And ſoft like *s* before, *e*, *i* and *y*, as,

City, centre, cypher, &c.

Does *c* always ſound ſoft like *s*, before *e* and *i*?

G ſounds like *k* in Aceldama, Cedron, Cenchrea, Cis, ſceleton, ſceptic, Sceva.

G ſounds ſoft like *j* before, *e*, *i* and *y*, as,

Gem, giblets, Egypt, &c.

And hard before *a*, *o*, *u*, *l* and *r*, as,

Gain

Gain, gone, gun, *&c.* It ſounds alſo hard before *e*, *i* and *y*, in the following words, gear, geeſe, geld, get, gew-gaws, gibboſity, gibbous, giddy, gift, gig, giggle, gild, gills (*of a fiſh,*) gilt (*with gold,*) gimlet, gimp, gird, girder, girdle, girl, girt, girth, gittern, give, given, gizzard, gymnaſtic, gymnoſophiſt, together, target, hanger, hunger.

Does not final *e* ſoften *c* and *g*?

Yes; as rag, rage, hing, hinge, ac, ace.

Does not *d* ſoften the ſound of *g* even where final *e* is wanting?

Yes; as in judgment.

What are the ſounds of gh?

They ſound like *ff* in cough, [coff], gough, [goff], hough, [hoff], trough, [troff], tough, [tuff], and like *th* in drought, [drouth], and they are mute in nigh, high, night, might, light, fright, &c. dough, [dŏ], brought, [brŏ't], ſought, [ſŏ't], *&c.*

How many ſounds has *s*?

Two; that of ſoft *c* and *z*.

When does *s* ſound like ſoft *c*?

It generally ſounds ſoft at the beginning of words, or before and after another conſonant, as ſpeak, ſtock, deſtroy, *&c.*

Where does *s* ſound hard like *z*?

It commonly ſounds like *z* between two vowels; as, deſert, pleaſe, theſe, &c. But where it ſounds double, it has the ſound of ſoft *c*; as in generoſity, baſon, extaſy, *&c.*

What ſounds have *ch*?

The Engliſh ſound of *ch* is heard in theſe words, church, charge, *&c.*

They ſound like *ſh* in Charlotte; chaiſe, chagrin, chamade, Champagne, capuchine,

capuchine, chevalier, Chevaux de frize, machine.

Like *k* in

Character, chorus chriſtmas, *&c.* or in Hebrew words, and thoſe derived from the Greek and Latin.

How many ſounds have *th*?

Two: the one ſoft; as in thin, think, and the other hard; as in that, this, father.

To theſe diſſonants might have been added the terminations, -tion, -tial, -tian -cian, -cyon, -ſion; as, condition, [condiſhun,] partial, [parſhal,] tertian, [terſhan,] Grecian, [Greſhan,] coercion, [coerſhun,] halcyon, [halſhun,] diviſion, [diviſhun].

And *ph*, in the ſame ſyllable, ſound like *f*; as in prophet.

Inſtead of laying down particular rules with regard to quieſcent letters, an alphabetical liſt of words wherein they occur is here ſubjoined, in which their quieſcence is intimated by Italic characters.

Abaſement, abatement, aboard, Abraham, abroad, accoutre, accoutrement, ach, ache-bone, Achilles, acknowlege, -ment, adjourn, ah, all-hallows, all-heal, alloy, [allay,] alms, almond, although, amours, anchor, -age, -ite, anſwer, -able, -ly, Anthony, antichriſt, -chriſtian, apochrypha, architype, Archimedes, arrack, arraign, arrow, aſſign, -ee. Bacchus, bagnio, barley, befriend, bemoan, birmingham, [briminjum], blackimoor, blood, -ineſs, -leſs, -ſhed, boatſwain, bomb, bough, bought, brogue, bruiſe, bruit, build, -ing, bureau, [buro], built. Carriage cartouch, catarrh, catechiſm, catechiſt, catechumen, chimera, -ical, chirography, chirurgeon, choir, [quire], choler, -ic, choral, chord, chorography, chriſm, chriſtianity, chronical, chronicle, chyle, cinque, cloaths, climb, clothes, cockſwain, coheir, comb. Damn, diſembogue, draught [draft], drought [drouth], doubt.

Edenburgh or buro, eleemoſinary, enough, [enuff], enſign, eſquire, flegm, flŏod, floor, fraight, goal, goal, [jail], goaler, [jailer]. Handkerchief, handſome, harangue, heir, -eſs, helen, heptarchy, herb, homage, honeſt, -y honourary, honour, -able, hoſpital, hoſtler, hour, Jeremiah, impugn, [impung], indict, indictment, [inditement], government. Knack, knap, knave, -ry, knead, knee, knel, knew, knife, knob, knit, knight, -hood, knock, knot, -ty, know, knowlege, knuckle. Lamb, -kin, laugh, [laff], laughter, [lafter], league, limn. Machinate, machination, malign, manteau, [manto], mechanic, -al, -iſm, melancholy, Michael, michaelmas, might, -y, moan, moat, monarch, -ical, -y, marriage, monaſtery, moſchetto, moſque, myrrh. Naught, -y, Nehemiah, neigh, neighbour, neither, Norwich. Oaf, -iſh, oak, -en, oar, oat, -en, oath, obey, [obay], œconomics, œconomical, œconomiſt, œconomy, œcumenical, oh, oſprey, [oſpray], owe, own, -er, Parliament, patriarch, -al, pedagogue, Pharaoh, phlegm, phthiſic, -al, poignancy, poignant, pſalm, pſalmiſt, pſalmody, pſalter, pſhaw, ptiſan, Ptolemy, ragout, rebuild, receipt, reign, reliques, reſign, -ment, rhapſody, rheniſh, rhetoric, -al, rheum, -atic, -atical, -atiſm, rhine, rhinoceros, rhomboid, rhombus, rhubarb, rhyme. Sanhedrim, ſafeguard, Sarah, ſchedule, ſcheme, ſchiſm, ſchiſmatic, -al, ſcholar, ſcholaſtic, ſcholiaſt, ſcholium, ſchool, ſeignior, -y, ſeiſin, ſeizure, Selah, ſew, [ſo], ſewer, [ſower], Shiloh, ſhipwreck, ſiege, sĭeve, ſigh, ſight, ſign, ſirrah, ſolder, Stadtholder, ſtrew, [ſtro], ſwoon, ſword, tachygraphy, talk, technical, tetrarch, -ate, -y, Thames, Thomas, thorough, though, thought, thrumb, thyme, tomb, tŏngue, triphthong, two, [too], vanguard, vehement, -ly, vehicle, unwholeſome, who, [hoo], whole,

whole, -ſome, -ſomeneſs, whoop, whore, -dom, -monger, -iſh, whoſe, [hooſe], whurt, woolcomber, worldly, wrangle wrap, wrapt, wrath, wreck, wren, wrench, wreſt, wreſtle, wretch, -ed, wriggle, wring, wrinkle, wriſt, -band, writ, write, written, wrong, wrought, wrung, wry.

An alphabetical Table of Words, wherein a ſingle s *ſounds like ſoft* c.

Abaſe-ment, abuſe-ive-ively, ambergreeſe, Amos, analyſis, animoſity, antitheſis, aſide, aſunder, aſylum, axis, baſe,-ly,-neſs, baſon, beſeem, beſeech, beſet, beſide, beſiege, beſot, beſought, calloſity, capariſon, carcaſe, cauſey, cauſeway, chaos, chaſe, cloſe, cloſely, creaſe, curioſity, deceaſe, decreaſe, deſolate, deſolation, deſultery, diſability, diſabuſe, diſadvantage, *&c.* dyſentery, dyſury, encreaſe, eves, excuſe, flatuoſity, fungoſity, geeſe, generoſity, genus, genius, gibboſity, glacis, globoſity, gooſe, gymnoſophiſt, hawſer, hawſes, hereſy, houſe, -hold, hypocriſy, iachaſe, jocoſe, leaſe, leproſy, maſon,-ry, mavis, miſunderſtanding, mouſe, nauſeate, nauſeous, operoſe, philoſopher, philoſophical, philoſophize, philoſophy, pleuriſy, preſide, preſidency, preſident, proſecute, proſecution, proſecutor, proſolyte, proſody, purchaſe, reſide, reſidence, reſident, -iary, reſiduary, reſidue, reſign, reſignation, reſignment, reſiliency, reſilient, reſolute, reſonant, reſource, ſecreſy, ſeroſity, ſinuoſity, tenebroſity, this, thus, tranſact, -action, veſicatory, virtuoſo, uncaſe, us, uſe, [*cuſtom*,] uſeful.

Note. S ſounds hard like z, contrary to the general rule, page 12th, in the termination -iſm; as,

baptiſm, heatheniſm, &c. and the following words before or after another conſonant.

Abſolve, cleanſe, -ed, clumſy, clumſineſs, coſmetic, coſmographical, coſmography, coſmology, priſm, kerſey, kinſman, kinſwoman, obſerve, obſervable, obſervance, obſervant, obſervation, obſervatory, ſciſſars, [ſcizars], Tueſday, Thurſday, uncleanſed.

In the following Table the hard ſound of th *is denoted by Italic, and the ſoft by Roman characters.*

Amethyſt, anathema, -tize, anthem, Anthony, [*Antony*], antitheſis, arithmetic, -al, -ian, atheiſm, atheiſt, -ical, Athens, athirſt, athwart, authentic, author, -atative, -ity, Bartholomew, bath, ba*th*e, bene*ath*, bethink, bethought, birth, -right, boo*th*, breadth, breath, brea*th*e, bre*th*ren, broth, bro*th*el, bro*th*er, cathartic, cathedral, catholic, -iſm, -on, cere-cloth, dearth, death, depth, dethrone, dŏth, earth, -en, -lineſs, -y, eighth, enthuſiaſm, enthuſiaſt, -ical, far*th*ing, far*th*er, forth, froth, fro*th*y, growth, hath, health, -ful, -y, hearth, heath, heathen, -iſh, -iſm, inthrone, lath, la*th*e, la*th*er, lea*th*er, length, -en, Luther, -an, -aniſm, mathematical, mathematician, mathematics, Matthew, [Mathew], method, -ical, -iſt, mŏnth, moth, -eaten, mo*th*er, -ly, ne*th*er, nei*th*er, nothing, north, nor*th*ern, o*th*er, orthodox, -y, orthographical, orthography, overthrow, overthrown, parentheſis, path, pa*th*s, pathetic, pathos, pith, pithy, ruth, -ful, -fully, -leſs, -leſſneſs, -leſsly, Sabbath, ſheath, ſhea*th*e, ſcythian, ſcythe, ſouth, ſou*th*erly, ſou*th*ern, [ſu*th*erly, ſu*th*ern], ſoo*th*, ſooth, -ſayer, ſtealth, ſtrength, -en, ſympathetic, ſympathize, ſympathy, Thames, [Tems], *th*an, thane, thank, -ful, *th*at, thatch, thaw, *th*e theatre, theatrical, *th*ee, theft, *th*eir, *th*em, theme,

theme, *th*en, *th*ence, theology, theorem, theory, *th*ere, -about, -after, -fore, -in, -with, thermometer, *th*eſe theſis, *th*ey, thick, -en, -et, -iſh, thief, thieve, -ry, thieviſh, thigh, thimble, *th*ine, thin, thing, think, third, thirſt, -ineſs, -y, thirteen, thirtieth, *th*is, thiſtle thi*th*er, thong, thorn, -y, thorough, *th*oſe, *th*ou, *th*ough, thought, thouſand, thraldom, thread, threaten, threats, three, threſh, -er, -old, thrice, thrift, -ineſs, -y, thrill, thrive, thriven, throat, throng, throve, through, throw, -ſter, thrown, thrum, thruſh, thruſt thumb, thump, thunder, Thurſday, *th*us, thwack, thwart, *th*y, thyme, [tyme], tooth, -ach, triphthong, truth, uncloth*e*, wealthy, -ineſs, -y, with, wit*h*al, wit*h*draw, wit*h*er, wit*h*in, wi*th*out, withſtand, withy, worth, wort*h*y, wort*h*i-neſs, wroth, wreath, wreat*h*e, youth, -ful, zenith.

*** The reader will obſerve that every rule of Syntax, is marked with one of the letters of the Alphabet. And, when under the examples of falſe Syntax, any ſentence ſhall occur which may appear difficult to the learner, and ſtand in need of ſome explanation, the rule on which the conſtruction depends will be referred to, by inſerting, within crotchets, it's characteriſtical letter, and the page where it is to be found.

ENGLISH GRAMMAR.

WHAT is Grammar?

Grammar is the art of writing or ſpeaking any language correctly; and may be comprehended under the four following heads, viz. Orthography, Proſody, Etymology and Syntax.

What is Engliſh Grammar?

Engliſh Grammar is the art of writing or ſpeaking the Engliſh language properly.

What is Orthography?

Orthography is the true ſpelling, or juſt combination of letters into ſyllables, and ſyllables into words.

What is Proſody?

Proſody teaches and directs the pronunciation; marks the accents; and diſtinguiſhes the long and ſhort ſyllables.

What is Etymology?

Etymology is the ſource from which words are derived, and the ſeveral variations by which the ſame word may be diverſified; as, Man, men, I write, I wrote, I am writing.

What is Syntax?

Syntax is the right conſtruction and arrangement of words into phraſes or ſentences.

How many kinds of words or parts of ſpeech are there in the Engliſh language?

Nine. 1. The Article. 2. The Noun. 3. The Pronoun. 4. The Adjective. 5. The Verb. 6. The Adverb. 7. The Prepoſition. 8. The Conjunction. 9. The Interjection.

I. *Of The* ARTICLE.

What are the Articles properly ſo called?

A or *An* and *The*; which, being prefixed to common ſubſtantive names, point out the extent of their ſignification.

What ſort of Article is *A* or *An*?

A or *An*, is indefinite; becauſe it denotes one of a ſpecies, without determining what particular perſon or thing is meant; Thus, a man, a boy, a table, may ſignify, any man, any boy, any table whatſoever.

What ſort of Article is *The*?

The, is definite; becauſe it immediately leads our thoughts to ſome particular perſon or thing which had been already ſeen, heard or ſpoken of; as, There comes *the* man I ſaw at church yeſterday. That is *the* gentleman who gave me this intelligence.

What diſtinction is to be obſerved in the uſe of *a* and *an*?

A is prefixed to words beginning with a conſonant, and *an* to words beginning with a vowel or *h* mute; as, a table, a dog, *&c.* An Orator, an heir, *&c.*

Is it proper to write *a* before nouns of the plural number?

No. *A* is only prefixed to nouns of the ſingular number, or to the words * dozen, ſcore, hundred, thouſand, and to few, and great; as a few men, a great many men, *&c.*

Does

* Theſe words, dozen, ſcore, *&c.* mean one whole number, or aggregate of many collectively taken, and therefore properly enough admit of the Article *A* or *An*.

Does the article *the* come properly before nouns of the plural number?

Yes. *The* may be prefixed to nouns ſingular or plural; as, *the* man, *the* men.

In what ſenſe are we to underſtand a common name without any article?

It is to be taken in it's largeſt ſenſe; as, Man is born to trouble as the ſparks fly upwards. Here *man* ſignifies *every man*, or *all mankind*.

What difference is there betwixt *a* and *the*, with regard to our acquaintance with perſons or things?

A denotes our firſt, *the* our ſecondary acquaintance: Thus, having ſeen an object for the firſt time, What do I ſay? There rides *a* ſtranger on *a* fine horſe.———Upon his return, what do I ſay? There rides *the* ſtranger on *the* fine horſe.

II. *Of the NOUN.*

What is a Noun or ſubſtantive?

A Noun or ſubſtantive is the name of any thing, of which we can have any notion, whether it be proper or common.

What is a proper name?

Proper names denote individuals; as, James, Glaſgow, Clyde, &c.

What is a common name?

Common names ſtand for kinds, containing many ſorts, (§) or ſorts containing many individuals under

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§ Common names might have been diſtinguiſhed into natural, artificial and abſtract. Thus, animal, vegetable, man, &c. are natural, becauſe they are formed by the hand of God himſelf the author of nature; ſhip,

under them; as, Animal, Vegetable, Man, Horſe; Ship, Watch; Virtue, Temperance, Vice, folly, *&c.*

Note. Common names may be applied to expreſs individuals by the help of the articles. Thus, animal, *an* animal, *the* animal, *&c.*

Proper names admit not of the article, becauſe they are already as determinate as they can be made.

NUMBER.

What is meant by Number?

Number is a modification of Nouns, verbs, *&c.* according as the thing ſpoken of, is repreſented, as *one* or *more*, with regard to number, from whence ariſe theſe two, the *ſingular* and the *plural* Numbers.

What is meant by the ſingular number?

The ſingular number denotes an object conſidered as ſingle, or alone, or a number of them as united together; as, a man, a houſe, a troop, *&c.*

What is meant by the plural number?

The plural number indicates ſeveral objects, and thoſe as diſtinct; as, men, houſes, troops, *&c.*

How is the plural number formed?

In

ſhip, watch, *&c.* are called artificial, becauſe they are formed by art: Virtue temperance, *&c.* are called abſtract, becauſe they are formed from the attributes of other ſubſtances; as, from the flying of a bird, a ſtone being hard, we form the abſtract names, flight, hardneſs. Hence we have a copious ſource of abſtract names; as, from white, whiteneſs; bright, brightneſs; lovely, lovelineſs; comely, comelineſs; holy, holineſs; temperate, temperance; ſimple, ſimplicity, *&c.*

In Engliſh the ſingular is uſually converted into the plural by the addition of *(s)*; as, Dog, dogs; hand, hands, *&c.*

How do nouns ending in *ch*, *s*, *ſh* and *x*, form their plurals?

By adding *(es)* to the ſingular; as church, churches; witneſs, witneſſes; buſh, buſhes; ſex, ſexes, *&c.*

How are the plurals of words ending in *(f)* or *(fe)* formed?

Some of them, for the ſake of an eaſier pronunciation, change *(f)* into *(v,)* adding *s*, or *es*; as, knife knives; ſelf, ſelves, *&c.*

Is *(s)* uſed in forming the plurals of all names?

No; for man, makes in the plural men; woman, women; brother, brethren; ox, oxen: Foot, feet; tooth, teeth; gooſe, geeſe; die, dice; mouſe, mice, *&c.*

Do proper names admit of both numbers?

Proper names want the plural, unleſs there be ſeveral perſons of the ſame name; as, the twelve Caeſars; or when a race or family is meant; as, the Campbells, the Murrays, &c.

GEN-

Some words are the ſame in both numbers; as, a ſheep, ſheep; a deer, deer, *&c.* Others have only the plural, being either by nature or art double, as, Lungs, Bellows, Tongs, *&c.*

Wheat, pitch, gold, pride, ſloth, &c. from the nature of the things they expreſs, have only the ſingular number.

Words ending in ce, ge, ſe, and ze, acquire a new ſyllable in the plural by the addition of (s); as face, faces; ſtage, ſtages; horſe, horſes; prize, prizes, *&c.*

GENDER.

How many Genders are there?

Three, the *Maſculine* which denotes the male ſex; as, man, *&c.* the *feminine* denoting the female ſex; as woman; and the neuter, * denoting things without life; as, table, houſe, &c.

How are the different ſexes commonly diſtinguiſhed?

By different names; as, Bachelor; Maid, or virgin; widower, widow; Nephew, Niece; Drake, Duck, Gander, Gooſe; Buck, Doe; Stag, Hind; Milter, Spawner; Steer, Heifer; Rake, Jilt; Sloven, Slut; &c.

D E-

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* Things without life are ſaid to be of the neuter gender, that is neither male nor female. Yet in the poetical or rhetorical ſtyles, nouns of this gender are often perſoniſied and have ſex aſcribed to them, to mark more diſtinctly the perſonification.

Mr Harries obſerves, that ſubſtantives have been conſidered as maſculine which are conſpicuous for the attributes of imparting; or which are naturally ſtrong, active, or efficacious, and that indifferently, whether laudable or otherwiſe: Thus, the ſun, the ſky, or ether, time, death, *&c.* are maſculine.

On the other hand, ſuch are eſteemed feminine as are remarkable for the attributes of receiving, of containing, or of bringing forth; or which are peculiarly amiable and beautiful, or which have reſpect to ſuch exceſſes, as are rather feminine than maſculine. Thus, the Moon, the Earth, the Ocean, a Ship, a Watch, Virtue, *&c.* are feminine.

Examples of all theſe and many more, from our beſt authors, might here be given; but the deſigned brevity of

DECLENSION.

How does the Engliſh Language expreſs the different connexions, or relations of one word to another?

Theſe relations are for the moſt part expreſſed by the prepoſitions, of, to, for, by, with, thro', &c.

Note. The Greek and Latin expreſs theſe connexions by varying the terminations of their ſubſtantives, and theſe different terminations are called caſe s.

Is the Engliſh altogether without ſuch terminations or caſes?

No; The relation of poſſeſſion is often expreſſed by the addition of (*s*) with an apoſtrophe to the nominative, which anſwers to the genitive caſe in Latin; thus, women's modeſty, the children's bread, may be alſo expreſſed by the prepoſition, the modeſty of women. The bread of the children.

How many terminations for caſes has the Engliſh?

Two: one for the nominative, and another for the genitive; as,

Singular.

Nom. a Scholar, the Scholar.
Gen. a Scholar's, the Scholar's.

Plural.

Nom. Scholars, the Scholars.
Gen. Scholars', the Scholars'.
or of Scholars, of the Scholars.

When the relation of one thing to another is expreſſed by ſeveral terms, to which of them ought the ſign of the genitive to be placed?

this performance will not admit of them.

It is commonly added to the laſt term; as, the King of great Britain's ſoldiers; *i. e.* The ſoldiers of the King of great Britain.

Do we ever uſe both the ſign and the prepoſitions when the relation of two names is expreſſed?

Yes; when two poſſeſſives come together; as, a ſon of John's; a ſoldier of the King's; i. e. One of the ſons of John. One of the ſoldiers of the King.

RULES *of* SYNTAX.

Rule I. A.

The Article *a* muſt never ſtand before a word beginning with a Vowel or *h* mute, nor *an*, before a word beginning with a conſonant.

Exerciſes of falſe conſtruction upon the Article *and* Noun.—A

Mr Johnſon gives the following example of Declenſion in the ſhort Grammar prefixed to his Engliſh Dictionary.

Singular.

Nom. *Magiſter*, a Maſter, the Maſter,
Gen. *Magiſtri*, of a Maſter, of the Maſter, or a Maſter's, the Maſter's,
Dat. *Magiſtro*, to a Maſter, to the Maſter,
Acc. *Magiſtrum*, a Maſter, the Maſter,
Voc. *Magiſter*, Maſter, O Maſter,
Abl. *Magiſtro*, from a Maſter, from the Maſter.

Plural.

Nom. *Magiſtri*, Maſters, the Maſters,
Gen. *Magiſtrorum*, of Maſters, of the Maſters,
Dat. *Magiſtris*, to Maſters, to the Maſters,
Acc. *Magiſtros*, Maſters, the Maſters,
Voc. *Magiſtri*, Maſters, O Maſters,
Abl. *Magiſtris*, from Maſters, from the Maſters.

A eloquent ſpeaker rouſes the mind to attention. An fooliſh man falls into many ſnares by his want of conſideration.—It is natural to an man to miſtake.—It is an great fault to ſpeak things which ought to be kept ſecret.—A honeſt dealer will always be eſteemed by his cuſtomers.—James is a honeſt, ſober, induſtrious man.—He was a eaſy companion and an faithful friend.

Rule II. B.

When two ſubſtantives come together, implying poſſeſſion, the former is, by the addition of (*s*) put into the genitive; as, the King's prerogative.

Falſe Syntax.

The father vices often redound on the ſon.—An man manners commonly ſhape his fortune.—An wiſe ſon will hear his father inſtructions.—Learning is the rich man ornament, and the poor's man riches. An wiſe man anger is of ſhort continuance.—Youth unſkilfulneſs is to be removed by old men wiſdom. The miſer god is his money.—Did you ever read Milton Paradiſe Loſt, or Thomſon ſeaſons.

Rule III. C.

When two ſubſtantives come together, belonging to the ſame perſon or thing, they are both put in the ſame number and caſe; as, King David.

Falſe Syntax.

Paul the Apoſtle's was very zealous in preaching the Goſpel.

The Prophet's Jeremiah was perſecuted by his country men, becauſe he warned them of God's

judgments which their ſins were drawing down upon them.—Plato the Philoſophers calls pleaſure ruin (B. 27.) bait.—A Apes the fouleſt beaſt, bears an diſtant reſemblance of man.

An conſcience free from guilt laughs at falſe accuſers.—The father prodigality will be the ſon ſhame and beggary.—Nature voice is the conſent of all. Men paſſions operate variouſly according as they are more or leſs rectified, or ſwayed by reaſon. §

III. *Of the* PRONOUN.

What is a Pronoun?

A Pronoun is a word that ſtands inſtead of a noun, whether common or proper, to avoid the too frequent repetition of the ſame name; as, inſtead of my own name, I ſay (*I*); inſtead of yours, I ſay (*Thou*,) or (*You*); and inſtead of his or her name, I ſay (*He*,) (*She*).

How are theſe pronouns *I*, *Thou*, *He*, *She*, *It*, *We*, *Ye* or *You*, and *They* called?

They are called perſonal pronouns; becauſe they ſtand immediately in place of ſome perſon or thing, which had been already named, or ſeen.

Does number belong to the pronoun?

Yes; *I*, *Thou*, *He*, *She* and *It*, are ſingular; and *We*,

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§ The learner may be taught to reſolve the genitive in all the preceding ſentences by the prepoſition *of*; as, the vices of the father often redound on the ſon.

S, the ſign of the genitive, may be either omitted or ſupplied when the poſſeſſive name ends in (*s*); as, for righteouſneſs' ſake, i. e. For the ſake of righteouſneſs. St James's Park.

We, *Ye* or *You*, *They*, are plural; hence they are called reſpectively the pronouns of the firſt, ſecond and third perſons.

Which is the pronoun of the firſt perſon?

I is the pronoun of the firſt perſon ſingular, and *We* of the firſt perſon plural.

Which is the pronoun of the ſecond perſon?

Thou is the pronoun of the ſecond perſon ſingular, and *Ye* or *You* of the ſecond plural.

And which is the pronoun of the third?

He, *She* or *It*, of the ſingular, and *They* of the plural.

What are *Who*, *Which*, *What* and *That* called?

They are called relative pronouns; becauſe they refer to ſome ſubſtantive going before, called the antecedent.

Examples.

The man *who* ſpeaks truth ſhall be honoured. The ſhip *which* brought over the Prince, *&c.* He *that* giveth to the poor, lendeth to the Lord.

Do *who*, *which* and *what*, always bear the name of relatives?

They are alſo called Interrogative pronouns, when they are uſed in aſking Queſtions; but even then they ſtill retain their relative quality.

How does that relation appear?

It plainly appears in the anſwer of the queſtion; as, Who wrote Paradiſe Loſt? Milton. Here, *who*, refers to Milton.

May *who* and *which* be uſed indifferently?

No; *who* refers to perſons, and *which* to things; as, the boy *who* reads, &c. The ſhip *which* ſails, &c.

Is *what* uſed in reference to both perſons and things?

Yes; but when *what* refers to perſons, it has re-

ſpect to ſome kind, quality or order; as, *what* gentleman is that? *What* officer is that?

Note, 1. *What*, without a queſtion, includes in it both the antecedent and relative; as, I gave *what* he aſked for it, *i. e.* I gave the *price which* he aſked for it.

2. *That* and *it* have been, not very properly, uſed likewiſe, by ſome authors, to include both; as, "She appeared not to wiſh *that* (which) without doubt ſhe would have been very glad of."

CLARENDON.

"And this is *it* (that which) men mean by diſtributive juſtice," &c. HOBB's Elements of Law.

How are perſonal and relative pronouns declined? In the following manner:

Singular.	*Plural.*
Nom. I,	*Nom.* we,
Gen. of me,	*Gen.* of us,
Dat. to, for me,	*Dat.* to, for us,
Acc. me,	*Acc.* us,
Abl. with, in, by, from, thro' me.	*Abl.* with, &c. us.

Singular.	*Plural.*
Nom. thou,	*Nom.* ye, or you,
Gen. of thee,	*Gen.* of you,
Dat. to, for thee,	*Dat.* to, for you,
Acc. thee,	*Acc.* you,
Voc. O thou,	*Voc.* O you,
Abl. with, &c. thee.	*Abl.* with, &c. you.

Sing.	*Plur.*
Nom. he,	*Nom.* they,
Gen. his, or of him,	*Gen.* of them,

Dat.

Dat. to him,
Acc. him,
Abl. with, &c. him.

Dat. to them,
Acc. them,
Abl. with, &c. them.

Sing.
Nom. ſhe,
Gen. hers, or of her,
Dat. to her,
Acc. her,
Abl. with, &c. her.

Plur.
Nom. they,
Gen. of them,
Dat. to them,
Acc. them,
Abl. with, &c. them.

Sing.
Nom. it,
Gen. § it's or of it,
Dat. to it,
Acc it,
Abl. with, &c. it.

Plur.
Nom. they,
Gen. of them,
Dat. to them,
Acc. them,
Abl. with, &c. them.

Sing. and Plur.
Nom. who,
Gen. whoſe, or of whom,
Dat. to whom,
Acc. whom,
Abl. with, &c. whom.

Sing. and Plur.
Nom. which,
Gen. of which,
Dat. to which,
Acc. which,
Abl. with, &c. which.

Are there any other pronouns beſides theſe already mentioned?

Yes; the following are called poſſeſſive pronouns, viz. *My, mine, thy, thine, his, her, hers, our, ours, your, yours, their, theirs.*

Are all theſe pronouns uſed indifferently?

No;

§ *It's* is frequently, but improperly, uſed for *it is* which ought to be written, *'tis.*

No; *My, thy, our, her, your, their,* are uſed with a name expreſſed; and, *Mine, thine, ours, hers, yours, theirs,* without a name.

Examples.

With a name.	*without a name.*
This is not my book;--	——but it is yours.
This is not your book;	——but it is mine.
This is not his book;--	——but it is hers.
Theſe are not your books;	——but they are theirs.
Theſe are your horſes;-	——thoſe are theirs.

May not *own* and *ſelf* be added to the poſſeſſives?

Yes; when we would expreſs ſomething with greater emphaſis, or when contrariety is implied; as, This is my *own* horſe, *i. e.* not a hired horſe.—I wrote this with my *own* hand, *i. e.* without the help of another.—We hurt *ourſelves* by our vain rage, *&c.*

Have not ſome pronouns both the ſingular and plural numbers?

Yes; *This* makes in the plural *theſe*; *that* makes *thoſe*; *myſelf, ourſelves*; *himſelf, themſelves*; *yourſelf, yourſelves*; *itſelf, themſelves.*

Are not *this* and *that* reckoned pronouns?

They are commonly called demonſtrative pronouns; but they may as properly be called definitives, or adjectives; as, *this* man, *that* man, *this* book,

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Others is reckoned by Grammarians the plural of *other;* but we can properly enough ſay, *the other man, other men,* ſo that the *s* in this pronoun ſtands inſtead of a ſubſtantive noun as well as *ours, yours, &c.* Thus, I have not employed the ſame workmen, but *others, i. e.* other workmen.

book, &c. and the ſame thing may be ſaid of their plurals; as, *theſe* men, *thoſe* men, &c.

Does gender belong to pronouns?

Yes; *He, his, him,* are maſculine; *ſhe, her, hers,* feminine; and *it* is neuter; *who* is maſculine, or feminine, and *which* is neuter.

Rule I. D.

The pronoun muſt agree in number and gender with the name for which it ſtands, or to which it refers.

Examples.

My *father* is gone to the country, where *he* propoſes to ſpend the ſummer. Here the pronoun *he* agrees with the foregoing name *father*.

My *brother* and *I* were at church yeſterday, where *we* heard a good ſermon. Here *we* agrees with the antecedents, my *brother* and *I*.

Note. *I* and *another* require the pronoun plural *we*; *Thou* and *another ye* or *you*; *He* and *another, they*; thus *I* and *he* rode, *i. e, we* rode. *He* and *ſhe* came, *i. e. they* came.

Examples of falſe Syntax upon the Article, Noun *and* Pronoun.

Note. It is neceſſary here to apprize the learner, that under all the rules upon the following parts of

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Note; This, that, any, other, ſome, one, none, are all called definitives; becauſe they ſerve to define and limit the extent of the common name to which they either refer, or are joined. One is ſometimes uſed indefinitely; as, *One* may ſay, &c. *One* ſeems, &c. In ſuch circumſtances *one* is apt to miſtake.

of ſpeech, the conſtruction will be frequently falſifi-ed with regard to the preceding rules alſo, that he may never loſe ſight of them.

My *father* ſpares no expence on my education, tho' in every other reſpect *ſhe* be frugal, yet in this ſhe is liberal becauſe he knows that a good educati-on is the the beſt and moſt laſting patrimony.

Your *uncle* is very healthful, tho' *ſhe* be turned of eighty.—Your *brother* goes always into the beſt of company, and is much reſpected, *ſhe* behaves gen-teely.—— *James* and *John* are very learned *he* ſure-ly ſtudy hard.—*Art* and *ſtudy* mend nature defects, *ye* exerciſe our faculties.—My *book* is cleaner than yours tho' *he* be older.—*You* were at church yeſ-terday, did not *he* hear a good Sermon?

Do we not frequently ſee one *man* generouſly forgive *her* enemies, another do acts of juſtice to the poor, and a third adminiſter wiſe counſel, from no higher motives, than that *ye* may acquire the reputation of this or the other meritorious action? —Injured *innocence* is a object that carries ſome-thing in *him* inexpreſſibly moving.

Rule II. E.

The Relative *who* belongs to perſons, *which* to things.

Falſe Syntax.

He which commands *herſelf*, commands the whole world.—*She which* is more careful to adorn *his* bo-dy with fine clothes, than her mind with good qua-lities, ſhews both *his* pride and ignorance.—He which forgets *an* favour done *her*, ſhews *herſelf* un-worthy of him, (D. 33.)—If you would deſerve the civility of thoſe with whom *he* converſe give them *a* example

example of *him* in your own behaviour.—Pride is *an* ſwelling of the mind, *who*, no leſs corrupts the good qualities of it, than an ſwelling of the ſtomach impairs the health of the body.—Fear is the ſhield of virtue, *who* ſhould never be laid down.

Is *whoſe* to be uſed indifferently to expreſs the genitive of perſons and things?

No; for tho' *whoſe* be uſed with regard to things, it is nevertheleſs reckoned an impropriety.

Rule III. F.

This and *that*, with their plurals *theſe* and *thoſe* muſt agree in number with the Subſtantives to which they reſpectively belong.

Examples.

This man, not *theſe* man; *theſe* men, not *this* men; *that* book, not *thoſe* book; *thoſe* books, not *that* books.

Falſe Syntax.

Theſe is a good man, *ſhe* readily forgives a injury.—*Thoſe* is a implacable woman, *he* never forgives a offence.—That *men* offends againſt juſtice *which* injures his neighbour property.—An certain king returning from his conqueſts, cauſed his ſhirt to be carried on the top of a ſpear, and *theſe proclamation* made, *theſe* is all that I ſhall carry with me to the grave.——*Thoſe* man cannot live happily which does not endeavour to live wiſely, honeſtly and juſtly.

Rule IV. G.

When *this* and *that* ſtand oppoſed to one another in a ſentence, *this* relates to the perſon or thing laſt mentioned,

mentioned, and *that* to the firſt; and the ſame thing holds of their plurals, *theſe* and *thoſe*.

Falſe Syntax.

It is better to fall among *crows* than *flatterers*, for *that* only devour the dead, *this* the living.——I would chooſe rather to live with the *man* which honeſtly corrects my faults, than with *him* which flatters me in all my follies; *thoſe* (man) endeavours to reclaim me from, *theſe* (man) to confirm me in them.——*Wealth* and *poverty* are both temptations to men, *thoſe* tends to excite pride *theſe*, diſcontentment.——*Baſhfulneſs* and *impudence* are equally to be avoided, *thoſe* rendering us the objects of pity, *theſe*, of averſion or contempt.

IV. *Of the* ADJECTIVE.

What is an Adjective?

An Adjective is a word added to the Subſtantive to expreſs ſome quality, or property of it; hence it is alſo called a quality or property.

How may the adjective be diſtinguiſhed from the Noun?

By adding the word *thing* to it, with which it will make ſenſe; as, good, a good *thing*; bad, a bad *thing*.

Have adjectives *gender*, *number* or *caſe*, belonging to them?

No; but are joined to ſubſtantives in all relations without any change of termination in theſe reſpects; as, a good man, good men; an honeſt man, honeſt men; the faireſt copy, *&c.*

COM-

COMPARISON.

How many degrees of compariſon are there?

Three; The poſitive, the comparative, and the ſuperlative.

What does the poſitive degree expreſs?

The ſimple quality or property itſelf.

What does the comparative expreſs?

A higher or lower degree of that quality.

What is expreſſed by the ſuperlative?

The higheſt or loweſt degree of the ſame quality.

How is the comparative degree formed?

By adding the letter *r*, or the ſyllable *er*, to the poſitive, or by prefixing the adverb *more* to it; as, hard, harder, or more hard; pure, purer, or more pure; *&c.*

How is the ſuperlative formed?

By adding the letters *ſt* or *eſt* to the poſitive, or by prefixing the adverb *moſt* to it; as, pure, pureſt, moſt pure; hard, hardeſt, *&c.* Very, exceedingly, extremely, expreſs alſo the ſuperlative degree; as, very hard, *&c.*

Are all adjectives compared by *er* and *eſt*, or *more* and *moſt*?

No; ſome are irregular; as,

All adjectives of three or more ſyllables, and even moſt of diſſyllables, ought to be compared by *more* and *moſt*, not by *er* and *eſt*. The beſt rule for determining the proper choice of the comparatives *more* and *moſt*, or *er* and *eſt*, is, to try them by the ear, and that which gives the moſt agreeable ſound, is to be preferred; as, trifling, more trifling, moſt trifling, is more agreeable than triflinger, triflingeſt, *&c.*

Positive.	*Comparative.*	*Superlative.*
Good,	better,	best.
Ill, evil, bad,	worse,	worst.
Little,	less,	least.
Near,	nearer,	next.
Late,	later,	last, or latest.
Fore,	former.	first, foremost.

How are these adjectives, *one, two, three, four, &c.* and *first, second, third, fourth, &c.* called?

Numeral adjectives.

What is the difference betwixt *One, two, three, four, &c.* and *first, second, third, fourth, &c.*

One denotes simply the number *one* without any regard to more; but, *first*, has respect to more, and so denotes only the first one of a greater number; and *two* means the number *two* completely; but *second*, the last one of two; and so of all the rest.

RULE.

Adjectives stand sometimes by themselves, but then some substantive is understood; as, "Do you ride "the black, or the brown?" Horse, is understood to both. "The just shall live by faith," *i. e.* the just man, *&c.* Sometimes the adjective stands substantively; as, "The *Good* is to be chosen," *Good* being here the subject spoken of, becomes of consequence a substantive.

On the other hand substantives become adjectives; as "The King, *hero* as he is, remembers he is a man." Here the word *hero*, though commonly a substantive stands as an adjective. Many instances of the same kind are to be met with in good authors.

RULE. H.

The adverbs *more* and *moſt* ought never to ſtand before an adjective compared by *er* or *eſt*: nor the terminations *er* or *eſt* be added to the adjective when *more* or *moſt* give a ſmoother ſound; as,

Silver is finer than tin.——The fineſt gold is not to be compared to wiſdom.

James is a more prudent man than Robert.——She is the moſt virtuous woman of my acquaintance.

Falſe Syntax.

Silver is more finer than tin.——The moſt fineſt gold is not to be compared to wiſdom.——John is a more wiſer man than Robert.——You write more fairer than I, but I write more faſter than you.——James is more prudenter than William.——She is the moſt virtuouſeſt woman of my acquaintance.——Death is the moſt ſhockingeſt thing, it ſpares neither rich nor poor.——Solomon was the moſt wiſeſt of men.——She is the moſt beautifuleſt of her ſex.——It is the moſt higheſt ingratitude to overlook innumerable mercies, and murmur at one affliction.——Drunkenneſs impairs the underſtanding, waſtes the eſtate, blackens the reputation, deſtroys the conſtitution, and renders the man of the moſt brighteſt parts contemptible to the moſt meaneſt clown.——Nothing is more lovlier than virtue.——What is more deſireabler than wiſdom? What more excellenter?—Nothing is more better and more pleaſanter to the mind than the light of truth.—Nothing is more ſweeter than liberty.—The honeſt far-

mer lives an more ſecurer, and often an more innocenter life, than ſome of the moſt richeſt nobles.—Baſe manners are an worſer diſgrace to fine clothes, than dirt.—It is much more difficulter to conquer one ſelf than an common enemy.—Did you never read Dr. Young Night Thoughts? I know no book in the Engliſh language more fuller of ſentiment than they.—Be not an ſlave to paſſion whom you ought to reſiſt.—He is to be accounted free, which is a ſlave to no baſeneſs.—How fooliſh is it to be angry with thoſe things, who neither have deſerved, nor are ſenſible of our anger.—Anger is nothing more better, often worſer, than the faults at which it is angry.—He which will not moderate her paſſions ſhall wiſh that to be undone, who reſentment had prompted him to execute.—A partial eſteem of ourſelves makes us paſſionate and do things to others, who we would not willingly ſuffer from * they; let us therefore, ſet ourſelves in that place in whom he is, with which we are angry.

"It is not ſo decorous, in reſpect of God, that he ſhould immediately do all the meaneſt and *trifflingeſt* things himſelf, without making uſe of any inferior or ſubordinate miniſter."

RAY *on the Creation.*

Of the VERB.

What is a Verb?

It is a word which ſignifies *to be, to do*, or *to ſuffer*.

Note.

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* See the declenſion of pronouns, P. 31.

Note. It is called *verb* or *word* by way of eminence, becauſe it is the principal word in a ſentence, and without it, either expreſſed or underſtood, no ſentence can ſubſiſt; as, *James writes.*—*James is.*—*James is hurt.*

How many kinds of Verbs are there?

Four; Active, Paſſive, Neuter and Subſtantive.

What is a Verb active?

A verb active is a verb which expreſſes an action that falls on another ſubject or object; as, *The maſter teaches me.*

What is a verb paſſive?

The paſſive verb is that which expreſſes a paſſion, or which receives the action from ſome other agent or object, and is conjugated with the auxiliary verb *am* or *be*; as, *I am taught by the maſter.*

What is a verb neuter?

A neuter verb is that which ſignifies an action terminating wholly in the agent; as, *I ſit, thou walkeſt, he ſleeps, you run, they ride.*

Note. As many Engliſh verbs are uſed both in an active and neuter ſignification, the conſtruction only can determine to which claſs they belong.

What is a verb ſubſtantive?

A verb ſubſtantive is that which expreſſes the being, or ſubſtance which the mind forms to itſelf of, or ſuppoſes to be in, an object; as, *I am, thou art,* &c.

Do perſon, number, time and mode belong to the verb?

Yes.

How many perſons belong to the verb?

Three; viz. *I, thou, he, ſhe, it;* with their plurals, *we, ye* or *you, they,* which are called nominatives to the verb.

What is meant by the nominative?

The nominative is the name which ſtands before the verb, as the ſubject of the propoſition or affirmation ſpoken of, and with which the verb muſt agree in number and perſon; as, *I write, thou writeſt, he writes, we write, you write, they write.*

Note. Here, *I, thou, he, we, you* and *they* are all nominatives to the verb *write.*

How is the nominative known?

The nominative word anſwers to the queſtion, *Who is? Who does? Who ſuffers?* or, *What is? What does? What ſuffers?* Thus,

James is.—Who is? *James.*—*Thomas* reads.—Who reads? *Thomas.*—*We* walk.—Who walk? *We.*—*The book* is read.—What is read? *The book.*

Note. Any ſubſtantive noun may be the nominative to the verb. If the noun be of the ſingular number, the verb muſt be the third perſon ſingular; but if the noun be plural, the verb muſt alſo agree with it in the third perſon plural.

What is meant by Mode?

By mode is meant the particular form of the verb, which expreſſes the manner how any perſon or thing *is, does,* or *ſuffers*; and it denotes ſome intention of the mind concerning ſuch *being, doing* or *ſuffering.*

How many modes are there?

Four; The Indicative, the Imperative and Precative, the Conjunctive or Subjunctive, and the Infinitive. *

What

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* There are other modes, ſuch as the Optative, which expreſſes a wiſh, and the Potential, denoting power or the want of it; as, I can work, I cannot work, &c.

What does the Indicative expreſs?

The Indicative ſimply declares, denies or queſtions; as, *I love, I loved, I will love; I do not love; ſhall I love?*

What is meant by the Imperative and Precative?

The Imperative bids, commands or threatens; and the Precative prays or exhorts.

How is the Conjunctive known?

By having ſome of theſe conjunctions before it, *if, tho', altho', before, whether, whatſoever, whomſoever*, or ſome word of *wiſhing*.

What does the Conjunctive mode imply?

It always implies a condition, ſuppoſition or doubt; and for the moſt part depends on ſome other verb either preceding or following it.

Examples.

Nevertheleſs, if thou *warn* the wicked of his way to turn from it: if he *do* not turn from his evil way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul. Ezek. xxxiii. 9.

And if this *way work* not the cure, you muſt come to blows; for after he has been thus warned, a premeditated lie muſt always be looked on as obſtinancy, *&c.* Locke on Education. P. 147.

If the thief *be* not found, then the maſter of the houſe ſhall be brought unto the judges, to ſee whether he *have* put his hand unto his neighbour's goods. Exod. xxii. 8.

Doubtleſs thou art our father, though Abraham *be* ignorant of us, and Iſrael *acknowlege* us not: Iſaiah lxiii. 16.

What is expreſſed by the Infinitive mode?

It ſimply expreſſes the ſignification and time of the verb, without any regard to number or perſon; as, *to love, to have loved.*

What is meant by Tenſe?

The diſtinction of time.

How many Times are there?

There are three principal diſtinctions of time, the preſent, the paſt, and the future.

What is the preſent?

The preſent regards the time that now is, in which the *being*, *action* or *paſſion* is repreſented as begun and carrying on.

What is the paſt?

The paſt repreſents the action as done and finiſhed in a period wholly paſt. ‖

What is the future?

The future refers to an action as not yet begun.

What other times are there?

The perfect and preterpluperfect.

What is the perfect?

The perfect repreſents the action as finiſhed at, and limited to ſome period that extends to the preſent; as, I have this morning written.

What is the preterpluperfect?

The preterpluperfect is uſed, not only to expreſs an action as paſt, at ſome particular period; but it has alſo reſpect to ſome other action as alſo paſt; as, I had written before he came.

How many of theſe times are expreſſed by the principal verb itſelf?

Two;

‖ This time indicates ſome portion of time betwixt the finiſhing of the action and the time of ſpeaking of it; as, I wrote him yeſterday, laſt week, &c.

Two; the preſent and paſt times of the Indicative; as, I love, I loved; I do love, I did love.

How are all the other times of the principal verb expreſſed?

By the auxiliary or helping verbs, *have, ſhall, will, may, can, might, could, would* and *ſhould*, joined to the participle paſt of the principal verb.

What is a participle?

A participle is the verb ſtripped of it's aſſertive quality; Thus, *he loveth*, or *is loving*; take away the aſſertion *is*, and there remains the participle preſent *loving*: or, *he had loved*; take away *he had*, and there remains the participle paſt *loved*, which denotes the ſignification and time of the verb without the aſſertion.

Is *am* or *be* uſed as an auxiliary Verb?

It is uſed to expreſs all the times and Modes of the paſſive verb with the participle paſſive of the principal verb; as, *I am loved, I was loved, &c.*

How are verbs conjugated?

In the following manner; as,

To HAVE.

Indicative MODE.

Preſent Time.

Persons	*Singular.*	*Plural.*	
1	I have,	1 We	have.
2	§ Thou haſt,	2 Ye or you	
3	He has, or hath.	3 They	

Paſt

§ *Note.* The plural *you* is uſed in the polite and frequently even in the familiar ſtyles, inſtead of *thou* when we

Paſt Time.

Singular.	*Plural.*
1 I had,	1 We
2 Thou hadſt,	2 Ye or you } had.
3 He had.	3 They

Future Time.

1 I ſhall or will	1 We
2 Thou ſhalt or wilt } have.	2 Ye or you } ſhall or will
3 He ſhall or will.	3 They } have.

Imperative, &c. MODE.

1 Let me have,	1 Let us have,
2 Have, or have thou,	2 Have ye or you,
3 Let him have.	3 Let them have.

Conjunctive MODE.

1 If I have,	1 If we
2 If thou have,	2 If ye or you } have.
3 If he have.	3 If they

Paſt Time.

1 Tho' I	1 Tho' we
2 Tho' thou } had.	2 Tho' ye or you } had.
3 Tho' he	3 Tho' they

Infinitive

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we addreſs a ſingle perſon; but then the verb muſt have it's plural form; thus we ſay, You *have* not, you *ha.*

Infinitive MODE.

Preſent Time.	To have.
Paſt Time.	To have had.
Participle preſent.	Having.
Participle paſt.	Had, or having had.

Note. The Perfect of the Indicative is formed by joining the Participle paſt to each perſon of the preſent time; Thus, I have had, Thou haſt had, *&c.* And the preterpluperfect, by joining it to the paſt time; Thus, I had had, Thou hadſt had, *&c.*

Every other circumſtance of time and mode may be expreſſed by the auxiliaries ſhall, will, may, can, could, would, ſhould, muſt and * ought, with the principle verb, or with the verb and the participle paſt; Thus, *I ſhall have had, I will have had, I might have, I must have had, I can have, I could have, I could have had, I would or ſhould have, I would or ſhould have had, I muſt have, I muſt have had,*

The Subſtantive Verb *to be*, is varied thus,

Indicative MODE.

Preſent Time.

Singular.	*Plural.*	
1 I am,	1 We	are.
2 Thou art,	2 Ye or you	
3 He is.	3 They	

Paſt Time.

1 I was,	1 We	were.
2 Thou waſt,	2 Ye or you	
3 He was.	3 They	

Future

* *Ought*, might with as great propriety be ſtruck off from the liſt of auxiliaries, as it is never uſed but with another verb in the Infinitive after it.

Future Time.

Singular.		*Plural.*	
1 I ſhall or will		1 We	
2 Thou ſhalt, or wilt	be.	2 Ye or you	ſhall or will be.
3 He ſhall or will		3 They	

Imperative MODE.

Singular.	*Plural.*
1 Let me be,	1 Let us be,
2 Be or be thou,	2 Be ye or you,
3 Let him be.	3 Let them be.

Conjunctive MODE.

Preſent Time.

1 If I be,	1 If we	
2 If thou be,	2 If ye or you	be.
3 If he be.	3 If they	

Paſt Time.

1 If I were,	1 If we	
2 If thou wert,	2 If ye or you	were.
3 If he were.	3 If they	

Infinitive MODE.

Preſent Time.	To be.
Paſt Time.	To have been.

Participles.

Preſent.	Being.
Paſt.	Been, or having been.

T

To DO.

Indicative MODE.

Preſent Time.

Singular.	Plural.
1 I do,	1 We
2 Thou doſt,	2 Ye or you } do.
3 He does, or doth.	3 They

Paſt Time.

1 I did,	1 We
2 Thou didſt,	2 Ye or you } did.
3 He did.	3 They

Future Time.

1 I ſhall, or will	1 We ſhall,
2 Thou ſhalt, or wilt } do.	2 Ye or you } or will
3 He ſhall, or will	3 They do.

Imperative MODE.

1 Let me do,	1 Let us do,
2 Do, or do thou,	2 Do ye or you,
3 Let him do.	3 Let them do.

Conjunctive MODE.

Preſent Time.

1 If I	1 If we
2 If thou } do.	2 If ye or you } do.
3 If he	3 If they

Paſt Time.

Singular.		*Plural.*	
1 If I	did.	1 If we	did.
2 If thou		2 If ye or you	
3 If he		3 If they	

Infinitive MODE.

Preſent Time. To do. *Paſt.* To have done.

Participles.

Preſent. Doing. *Paſt.* Done, or having done.

An active regular verb may be varied thus,

To LOVE.

Indicative MODE.

Preſent Time.

Singular.		*Plural.*	
1 I love,	love.	1 We	love.
2 Thou loveſt,		2 Ye or you	
3 He loves, or loveth.		3 They	

OR,

1 I do love,	do love.	1 We	do love.
2 Thou doſt love,		2 Ye or you	
3 He does, or doth love.		3 They	

Note. *Do* and *Did*, beſides marking the time of the action, ſilently imply oppoſition and emphaſis; (otherwiſe

(otherwiſe *Do*, and *Did*, become mere expletives, and ought not to be uſed,) as, "*I do love, tho' you ſeem not to believe me.*"—"*I did then love,*" ſilently intimating a ceſſation, or doubt of preſent love.

Do is properly joined with a negative; as, She has an engaging face; but I do not love her.

It is alſo uſed in the ſecond perſon in the imperative mode; as, Commend his virtues; but do not flatter him in his follies.

But it's chief uſe is in aſking queſtions; as, Do I love? Doſt thou abuſe his goodneſs? Does he read? Do we grieve without cauſe? Do they rebel? Do they not rebel?

Paſt Time.

Singular.		*Plural.*	
1 I loved,		1 We	
2 Thou lovedſt,		2 Ye or you	} loved.
3 He loved.		3 They	

OR,

1 I did		1 We	
2 Thou didſt	} love.	2 Ye or you	} did love.
3 He did		3 They	

Perfect Paſt Time.

1 I have		1 We	
2 Thou haſt	} loved.	2 Ye or you	} have loved.
3 He has, or hath		3 They	

Preterpluperfect Time.

1 I had		1 We	
2 Thou hadſt	} loved.	2 Ye or you	} had loved.
3 He had		3 They	

Future Time.

Singular.		*Plural.*	
1 I ſhall		1 We	
2 Thou ſhalt	love.	2 Ye or you	ſhall love.
3 He ſhall		3 They	

OR,

1 I will §		1 We	
2 Thou wilt	love.	2 Ye or you	will love
3 He will		3 They	

Imperative

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§ *Note* 1. The verb *To will* is regular and is varied thus;

Indicative MODE.

Preſent Time.

I will, thou willeſt, he wills, *&c.*

Paſt Time.

I willed, thou willedſt, he willed, *&c.*

Note 2. The diſtinction betwixt *ſhall* and *will* is not eaſily determined; but Dr. *Louth* obſerves, that, "*Will* in the firſt perſon ſingular and plural promiſes or threatens; in the ſecond and third perſons ſimply foretels: that *ſhall*, on the contrary, in the firſt perſon ſimply foretels; in the ſecond and third perſons promiſes, threatens or commands;" as, "I will go; we will go; they will come to morrow."

But when a queſtion is aſked, *will* ſeems to be improper in the firſt and *ſhall* in the ſecond; as, will I go?

Imperative and Precative MODES.

Singular.	*Plural.*
1 * Let me love,	1 Let us love,
2 Love or love thou,	2 Love ye or you,
3 Let him love.	3 Let them love.

Conjunctive MODE.

1 If I 2 If thou } love. 3 If he	1 If we 2 If ye or you } love. 3 If they

Past Time.

1 If I 2 If thou } loved. 3 If he	1 If we 2 If ye or you } loved. 3 If they

Future Time.

1 I ſhall 2 Thou ſhalt } have loved. 3 He ſhall	1 We 2 Ye or you } ſhall have loved. 3 They

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go? this looks as if I aſked, whether it be my own pleaſure to go or not, which is abſurd: but when I ſay, ſhall I go? the meaning is ſimply this, is it your pleaſure that I go? So when I ſay, will you go? it is plainly intimated, that it is my pleaſure that you ſhould go, and yours is ſolicited.

* *Let* before the firſt perſon ſingular, denotes an ardent wiſh or purpoſe: Before the firſt perſon plural *let* implies an exhortation: and before the third perſon ſingular and plural, a permiſſion or command.

Infinitive MODE.

Preſent Time.	To love.
Paſt.	To have loved.

Participles.

Preſent.	Loving.
Paſt.	Loved, or having loved.

All other variations of Time and Mode are expreſſed, thus;

I may love,	thou mayſt love, *&c.*
I can love,	thou canſt love, *&c.*
I might love,	thou mightſt love, *&c.*
I could love,	thou couldſt love, *&c.*
I would love,	thou wouldſt love, *&c.*
I ſhould love,	thou ſhouldſt love, *&c.*
I may have loved,	thou mayſt have loved, *&c.*
I might have loved,	thou mightſt have loved, *&c.*
I could have loved,	thou couldſt have loved, *&c.*
I would have loved,	thou wouldſt have loved, *&c.*
I ſhould have loved,	thou ſhouldſt have loved, *&c.*

Note. It may perhaps not be unneceſſary to obſerve here, that *may* and *can* denote a preſent or future power, liberty or poſſibility of performing the action ſpoken of.

Might and *could* expreſs the ſame thing conditionally, that is, if ſome obſtacle intervene not to prevent the performance of it.

Would intimates inclination, and *ſhould* implies an obligation.

Wherever an auxiliary is joined to a principal verb, the variations of number and perſon fall only upon

upon the auxiliary; and when there are more auxiliaries than one, the variations fall only on the firſt of them, and the principal verb and other auxiliaries remain invariable.

The times of theſe auxiliaries can only be determined, with preciſion, by their connexion with the other words of the ſentence in which they ſtand. However, by them the ſeveral circumſtances of *Time* and *Mode* may be clearly expreſſed, with little variation of the principal verb.

The Paſſive Verb is inflected thus:

To be LOVED.

Indicative MODE.

Preſent Time.

Singular.		*Plural.*	
1 I am 2 Thou art 3 He is	loved.	1 We 2 Ye or you 3 They	are loved.

Paſt Time.

1 I was 2 Thou waſt 3 He was	loved.	1 We 2 Ye or you 3 They	were loved.

Perfect Paſt Time.

1 I have 2 Thou haſt 3 He has, &c.	been loved,	1 We 2 Ye or you 3 They	have been loved.

Preterpluperfect

Preterpluperfect Time.

Singular.		*Plural.*	
1 I had	been	1 We	had
2 Thou hadſt	loved.	2 Ye or you	been
3 He had		3 They	loved.

Future Time.

1 I ſhall		1 We	ſhall be
2 Thou ſhalt	be loved.	2 Ye or you	loved.
3 He ſhall		3 They	

OR,

1 I will		1 We	will be
2 Thou wilt	be loved.	2 Ye or you	loved.
3 He will		3 They	

Imperative and Precative MODES.

1 Let me be loved,	1 Let us be loved,
2 Be, or be thou loved,	2 Be ye or you loved,
3 Let him be loved.	3 Let them be loved,

Conjunctive MODE.

Preſent Time.

1 If I		1 If we	
2 If thou	be loved.	2 If ye or you	be loved.
3 If he		3 If they	

Paſt Time.

1 If I were		1 If we	were
2 If thou wert	loved.	2 If ye or you	loved.
3 If he were		3 If they	

Futur

Future Time.

I ſhall have been loved, Thou ſhalt have been loved, &c.

Infinitive MODE.

Preſent Time.	To be loved.
Paſt Time.	To have been loved.
Participle Preſent.	Being loved.
Participle Paſt.	Having been loved.

The other Times, &c. of the Paſſive Verb are expreſſed in the following manner;

I may be loved,	thou mayſt be loved, &c.
I can be loved,	thou canſt be loved, &c.
I might be loved,	thou mightſt be loved, &c.
I could be loved,	thou couldſt be loved, &c.
I would be loved,	thou wouldſt be loved, &c.
I ſhould be loved,	thou ſhouldſt be loved, &c.
I may have been loved,	thou mayſt, &c.
I might have been loved,	thou mightſt, &c.
I could have been loved,	thou couldſt, &c.
I would have been loved,	thou wouldſt, &c.
I ſhould have been loved,	thou ſhouldſt, &c.
I ſhall have been loved,	thou ſhalt, &c.

Note. In the preceding examples, it is evident, that the participle paſt ſubjoined to the auxiliary verb conſtitutes the perfect times in the active voice; as, *I have loved*, &c. and being ſubjoined to the auxiliary verb *to be*, conſtitutes the paſſive voice; as, *I am loved, I was loved*, &c. and in this ſtate it is

called

called the participle paſſive; and it is uſed thro' all the times and modes of the paſſive verb.

How is the participle preſent formed?

By adding *ing* to the verb; as ſee, ſeeing, &c.

How is the participle paſt and paſſive of the regular verb formed?

By adding *d*, or *ed* to it; as loved, formed, &c.

Do participles ever become adjectives?

Yes; as, *a learned man*, that is, a man poſſeſſed of that quality, and, as ſuch, they admit of compariſon; as, *a loving, more loving, moſt loving* father; and of an inſeparable prepoſition; as, an *unpardoned* ſinner, &c.

Do they ever become ſubſtantives?

Yes; when the participle is the ſubject ſpoken of, it ſtands ſubſtantively, and falls under the government of the noun; as, *the learning of the ancients.*

Note. When participles become adjectives or ſubſtantives, they are ſtripped of their relation to *time*, which conſtitutes the difference betwixt them and the participle, the laſt having always reſpect to ſome *time.*

Of Irregular VERBS.

What is meant by an irregular verb?

An irregular verb is that which does not form the paſt time, and participle perfect, by the addition of *d*, or *ed* to the preſent of the Indicative; as, I love, I loved, I have loved.

What conſtitutes the firſt irregularity?

The contracting of the ſyllable *ed*, by rapid utterance, or poetical licence into *d*, or *t*; as, *lov'd*, for *loved*; *learnt*, for *learned.*

In

In what verbs does this laſt irregularity chiefly take place?

In verbs ending in *ce*, *ch*, *ſh*, *k*, *x* and *ſ*; in which it is uſual in ſpeaking, to change *ed* into *t*; as *trac't*, *ſnatcht*, *guſht*, *deckt*, *vext*, *kiſt*, but they ought to be pronounced and written, *traced*, *ſnatched*, *guſhed*, *decked*, *vexed*, *kiſſed*.

How do verbs ending in *l*, *m*, *n* and *p*, after a diphthong form their paſt time, and participle?

By changing the diphthong into the ſhort ſound of a ſingle vowel; as feel, *felt*; dream, *dreamt*; mean, *meant*; keep, *kept*.

How do verbs ending in *ll*, and *ve*, make their paſt times and participles?

By changing *ll* into *lt*, and *ve* into *ft*; as dwell *dwelt*; leave, *left*; yet we ſay, bereave, *bereaved*, or *bereft*.

What do you obſerve of verbs ending in *d*, and *t*?

Some of them have the preſent and paſt times of the verb and participle all alike; as, read, read, read, (the paſt time and participle being pronounced red), cut cut, cut: others change *d* into *t*; as, bend, bent, bent.

Note. Many participles end in *en*; as, ſpoken, taken, choſen, *&c*.

It would be tedious to give a full detail of the different formations of all the irregular verbs; and as moſt of them are to be found in the following Table, in which the preſent and paſt times and participles are carefully ranged in proper columns; it is unneceſſary in this place to be more particular.

It is proper here to obſerve that it is reckoned no ſmall corruption of the language to uſe the paſt time of the verb for the participle; as, I have *ſpoke*, for I have

I have *ſpoken*; I have *wrote*, for I have *written*; I have *took*, for I have *taken*; I had *broke*, for I had *broken*; *drove*, for *driven*; *got*, for *gotten*; *held*, for *holden*; *rode*, for *ridden*; *roſe*, for *riſen*; *ſhook*, for *ſhaken*; *ſhore*, for *ſhorn*; *ſmote*, for *ſmitten*; *ſtole*, for *ſtolen*; *ſtrove* for *ſtriven*; *&c.* The impropriety of this will appear in the follow examples, which cuſtom hath not familiarized to our ear; as, I have *drew*; I have *did*; I have *went*; &c. Whoever would ſee this impropriety more fully laid open may conſult Dr. *Loutb's* Grammar.

Preſent.	*Paſt.*	*Participle paſt.*
Abide,	abode,	abode.
ariſe,	aroſe,	ariſen.
awake,	awoke,	awaked, awoke.
bake,	baked,	baken.
bear,	bare, bore,	born. *
beat,	beat,	beaten.
begin,	began,	begun.
behold,	beheld,	beholden.
bereave,	bereft, bereaved,	bereft, bereaved.
beſeech,	beſought,	beſought.
bid,	bade,	bidden.
bind,	bound,	bound, bounden.
bite,	bit,	bitten.
bleed,	bled, blooded,	bled, blooded.
blow,	blew,	blown.
break,	broke,	broken.
breed,	bred,	bred.

bring

* Some good authers write this participle *borne* when it ſignifies to carry a burden, &c. and *born* when it ſignifies to bring forth a child.

Preſent.	*Paſt.*	*Participle paſt.*
bring,	brought,	brought.
build,	built, builded,	built, builded.
buy,	bought,	bought.
caſt,	caſt,	caſt.
catch,	caught,	caught.
chide,	chid,	chidden.
chooſe, chuſe,	choſe,	choſen.
cleave,	clave, clove,	cloven, cleft.
cling,	clang,	clung.
clothe, cloath,	clad,	clothed cloathed.
come,	came,	come.
coſt,	coſt,	coſt.
creep,	crope, creeped,	crept.
crow,	crew,	crowed.
cut,	cut,	cut.
dare,	durſt,	dared.
deal,	dealt,	dealt.
die,	died,	dead.
dig,	dug,	dug.
do,	did,	done.
draw,	drew,	drawn.
dream,	dreamt,	dreamt, dreamed.
drink,	drank,	drunk.
drive,	drove,	driven.
dwell,	dwelt,	dwelt.
eat,	ate,	eaten.
feed,	fed,	fed.
feel,	felt,	felt.
fight,	fought,	fought.
flee,	fled,	fled.
fling.	flung,	flung.
frieght,	frieghted,	fraught, freighted
fly,	flew,	flown.
geld,	gelt,	gelt.

Preſent.	*Paſt.*	*Participle paſt.*
get,	gat, got,	gotten.
gild,	gilt,	gilt.
gird,	girt,	girt.
give,	gave,	given.
go,	went,	gone,
grind,	ground,	ground.
grow,	grew,	grown.
hang,	hanged, hung,	hanged, hung.
have,	had,	had.
hear,	heard,	heard.
heave,	hove, heaved,	hove, heaved.
hew,	hewed,	hewn.
hide,	hid,	hidden.
hold,	held,	holden.
hit,	hit,	hit.
hurt,	hurt,	hurt.
keep,	kept,	kept.
knit,	knit,	knit.
know,	knew,	known.
lade,	laded,	laden.
lay,	laid,	laid.
lead,	led,	led.
leave,	left,	left.
lend,	lent,	lent.
let,	let,	let.
lie, *	lay,	lain, lien.
lift,	lift,	lift.
loſe,	loſt,	loſt.
make,	made,	made.
mean,	meant,	meant.
meet,	met,	met.
melt,	melted,	molten.

mow,

* To lie, to utter a falſhood, is regular.

Preſent.	*Paſt.*	*Participle paſt.*
mow,	mowed,	mown.
put,	put,	put.
quit,	quit,	quit
read,	read,	read
reave,	reaved,	reft.
rend,	rent,	rent,
rid,	rid,	rid.
ride,	rode,	ridden.
ring,	rang.	rung.
riſe,	roſe,	riſen.
rive,	rived,	riven.
run,	ran,	run.
ſaw,	ſawed,	ſawn.
ſay,	ſaid,	ſaid.
ſee,	ſaw,	ſeen.
ſeek,	ſought,	ſought.
ſeeth,	ſod,	ſodden.
ſell,	ſold,	ſold.
ſend,	ſent,	ſent.
ſet,	ſet,	ſet.
ſhake,	ſhook,	ſhaken.
ſhear,	ſhore,	ſhorn.
ſhed,	ſhed,	ſhed.
ſhew,	ſhewed,	ſhewn.
ſhoe,	ſhod,	ſhod.
ſhoot,	ſhot,	ſhot.
ſhow,	ſhowed,	ſhown.
ſhred,	ſhred,	ſhred.
ſhrink,	ſhrank,	ſhrunk.
ſhut,	ſhut,	ſhut.
ſhrive,	ſhrove,	ſhriven.
ſing,	ſang,	ſung.
ſink,	ſank,	ſunk.

Preſent.	*Paſt.*	*Participle paſt.*
ſit,	ſat,	ſitten.
ſlay,	ſlew,	ſlain.
ſleep,	ſlept,	ſlept.
ſlide,	ſlid,	ſlidden.
ſling,	ſlang, ſlung,	ſlung.
ſmell,	ſmelt,	ſmelt.
ſmite.	ſmote,	ſmitten.
ſnow	ſnowed,	ſnown.
ſow,	ſowed,	ſown.
ſpeak	ſpoke, ſpake,	ſpoken.
ſpeed,	ſped, ſpeeded,	ſped.
ſpend,	ſpent,	ſpent.
ſpin,	ſpan,	ſpun.
ſpit,	ſpat,	ſpitten.
ſplit,	ſplit,	ſplit.
ſpread,	ſpread,	ſpread.
ſpring,	ſprang,	ſprung.
ſteal,	ſtole,	ſtolen.
ſtand,	ſtood,	ſtood.
ſtick,	ſtuck,	ſtuck.
ſting,	ſtang,	ſtung.
ſtink,	ſtank,	ſtunk.
ſtraw, ſtrew,	ſtrow, ſtrawed,	ſtrown.
ſtride,	ſtrod,	ſtridden.
ſtrike,	ſtruck,	ſtricken.
ſtrive,	ſtrove,	ſtriven.
ſwear,	ſwore,	ſworn.
ſweep,	ſwept,	ſwept.
ſwell,	ſwelled,	ſwollen.
ſwim,	ſwam,	ſwum.
ſwing,	ſwang,	ſwung.
take,	took,	taken.
tear,	tore,	torn.

teach,

You reads with attention, and minds what you

Present.	*Past.*	*Participle past.*
teach,	taught,	taught.
tell,	told,	told.
think,	thought,	thought.
thrive,	throve,	thriven.
throw,	threw,	thrown.
thruſt,	thruſt,	thruſt.
wax,	waxed,	waxen,
wet,	wet,	wet.
weep,	wept,	wept.
win,	won,	won.
wind,	wound,	wound.
wear,	wore,	worn.
weave,	wove,	woven.
work,	wrought, worked,	wrought.
wring,	wrung,	wrung.
write,	wrote,	written.

Exerciſes upon the preceding parts of Speech.

Rule I. I.

A verb muſt agree with it's nominative in number and perſon; as, *I teach, thou teacheſt, he teaches &c.*

Falſe Syntax.

I loves the truth.
I abhors falſhood.
Thou read prettily.
Thou worketh hard.
He do his duty.
He mind his learning.
We has all ſinned, and all deſerves puniſhment.
We hadſt finiſhed our leſſon before he cameſt in.
Ye has tarried too long.

You reads with attention, and minds what you reads.

They keeps good company.

They ſpeaks ill of their neighbours.

Honour nouriſh arts.

We loveth men of virtuous lives.

Fierce anger deprive men of reaſon.

Afflictions hath been often felt by good men, but they boreſt them with patience.

Rule II. K.

The ſubſtantive verb *am* or *be* admits of a nominative before it and another after it; as, *I am he, Thou art ſhe.*

Falſe Syntax.

It is me. You waſt him.

Thou art her. Theſe is them.

It were him who received the goods, it waſt neither her nor me.

It was them that bought the goods, and it waſt me that paid for them.

If I were him I would attend the buſineſs myſelf.

If it be her which [E. 34.] ſewedeſt the ſhirts, let her be paid for them without more ado.

It were not her which ſewed them.

Tell me if you be him who blabbed that ſecret.

It was thee, O Lord, which [E. 34.] created all things that is in heaven and that is on earth.

Was it me which told that ſtory? it was not me indeed.

If you think it was him which made and publiſhed that falſehood, you art certainly miſtaken for him waſt not in town all that week.

Rule

Rule III. L.

Two or more ſubſtantives of the ſingular number with the copulative conjunction *and* betwixt them muſt have a plural verb; as, juſtice and liberality procure friends.

Rule IV. M.

Two pronouns with the copulative conjunction require alſo a plural verb; as, He and I are both accuſed of the ſame fault.

Falſe Syntax.

Pride and ſelf-ſufficiency is ſigns of ignorance.

Honour, wealth and praiſe is great temptations to men.

Cunning and deceit becomes always leſs ſerviceable, whereas juſtice and honeſty eſtabliſhes the reputation.

Anger and rage hurries men on to commit groſs crimes.

Eaſe and honour is ſeldom bed-fellows.

He and I goes into partnerſhip.

She and he lives in the country.

Virtue and honour reflects luſtre on each other.

Lying and tale-bearing begets diviſions among chief friends.

Poverty and ſhame attends thoſe which refuſe to be inſtructed.

He and I deſigns to ſee you at your country houſe.

Rule

Rule V. N.

An active verb governs the name or pronoun coming after it in the accuſative; as, My father loves me, and I reverence him.

Falſe Syntax.

I taughteſt he to write and him paid I very genteelly for my trouble.

'Tis very hard to make I ſuffer for another man fault.

I didſt he a kindneſs but him rewarded I with ingratitude for it, who [E. 34.] is one of the baſeſt crimes.

He ſenteſt I to negotiate that buſineſs for him.

Rule VI. O.

The relative *who* muſt be put in the accuſative when a nominative comes between it and an active verb; as, Our parents whom (not who) we reverence.

Falſe Syntax.

Who loves [N. 68.] he, who he fears.

Who fears he, who he loves.

It is the good and charitable man who I honoureſt.

John was the man who you ſent to us.

It was not him who I called Robert, it was his brother, for his name are Alexander.

We muſt love he who we ſee generous and friendly even to his enemies.

Money are the god who the miſer adore.

It is the impious man who I would ſhun.

It

It is not the wicked man who we ſhould hate, but his wickedneſs.

Truſt not him, who you know, to be diſhoneſt in his dealings.

Rule VII. P.

If another verb or phraſe come betwixt the relative *who* and the verb to which it is the nominative, care muſt be taken, not to put the relative in the accuſative; as, Truſt not him, who, you know, is diſhoneſt in his dealings: not him, *whom*, you know, is diſhoneſt, *&c.*

Falſe Syntax.

Nothing is a greater inſtance of cowardice, than to beat or unmannerly abuſe an man, *whom*, you knows, cannot reſent the injury, or *whom*, you are ſure, dare not.

He is a unjuſt man, who do not pay the ſervants wages, whom, he is very ſenſible, had ſerved he honeſtly.

That man is praiſe worthy, *whom*, we frequently ſee, *do* acts of kindneſs even to his enemies, but he, whom, we obſerve, defraud even his benefactor, is deteſtable for her ingratitude.

The man, whom, we ſee, is ungrateful to his benefactor, is capable of committing the greateſt crimes.

Rule VIII. Q.

Collective nouns, or nouns of multitude may have a verb ſingular or plural, tho' the noun itſelf be

be ſinuglar; as, The parliament is ſitting. The aſſembly has met. Common * people judge by report. The * rabble are, or is, unruly. The army is marching. The convocation has aſſembled, &c. It is unneceſſary to give falſe examples here.

Rule IX. R.

§ When the poſſeſſive *thy* ſtands in the former clauſe of a ſentence it belongs to the perſonal pronoun *thou* with which the verb following muſt agree, tho' the relative *who* come before it as its nominative; as,

God abhors *thy* hypocriſy who *heareſt* ſermons but *doſt* not regard them.

Falſe Syntax.

I blame thy manners which does not reverence thy ſuperiors.

Thy pride will ſurely render thee contemptible who is ſo full of thy ſelf, that thou deſpiſes all thy companions.

Thy caſe are indeed moſt deplorable, who neither fears God nor regards man.

Your

* When the collective name gives an idea of one compacted body, it is beſt to put the verb in the ſingular, but when it preſents to the mind a disjointed or ſcattered multitude, the verb may be made plural; Thus, parliament cannot properly admit of a plural verb, but common people, and rabble may.

§ The poſſeſſive *your* belongs to the perſonal pronoun *you* with which the verb muſt alſo agree.

Your obſtinacy is dreadful, which § refuſeſt either to be reclaimed from, or aſhamed of your impiety.

Thy prodigality will certainly bring you to poverty who lives every day above thy incomes.

Your wealth will prove a ſnare to thee, who § uſeth ſo many unlawful means to encreaſe it.

Rule X. S.

† By leaving out the adverbs *when, while, after, &c.* is formed the nominative caſe abſolute; as

He being come, dinner was immediately ſerved up, *i. e.* When or after he came, *&c.*

God from the mount of Sinai, whoſe gray top
Shall tremble, *He deſcending*, will himſelf,
In thunder, lightning, and loud trumpets ſound
Ordain them Laws. MILTON. P. L, XII. 227.

Falſe Syntax.

Him watching, all the reſt went to repoſe themſelves.

Him

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§ See the marginal note P. 70.

† This expreſſes in the Engliſh what in the Latin is called the ablative abſolute.

The noun or pronoun in Engliſh, before the participle in *ing*, is always the nominative caſe; for *him* without a prepoſition never anſwers to the Latin ablative *illo*; thus, He reading all are attentive, *i. e.* While he reads all are attentive, not *him* reading all are, *&c.*

In theſe examples the impropriety of *him* is evident.

The participle *being* is ſometimes underſtood; as, All men have ſinned, he only excepted, (*i. e.* he only being excepted) who knew no ſin, neither was guile ound in his mouth.

Him calling up the ſervants, every one repaired to his proper buſineſs.

Them trifling, the reſt were deligently preparing their leſſons.

Her mourning her huſband's abſence, and the dangers he might be expoſed to, he returned and baniſhed all her fears.

Rule XI. T.

When a participle becomes a noun, it admits of the article before it, and falls under the government of the noun; as,

A wealthy citizen, by *the paying of* a poor priſoner's debts, reſtored him to ſweet liberty.

Note. The conſtruction of this, and the like ſentences, requires the prepoſition *of* before the noun following the participle; for to uſe the article without the prepoſition, or the prepoſition without the article muſt leave the conſtruction incompiete. But the conſtruction is good when both the article and the prepoſition are left out Thus,

A wealthy citizen *by paying* a poor priſoner's debts, reſtored him to ſweet liberty.

Falſe Syntax.

There can hardly be a greater proof given of a generous and noble mind than *the forgiving* injuries, and *beſtowing of* private favours upon an enemy.

When a guilty perſon is brought to his trial, he endeavours to avoid the puniſhment which the law requires, by denying of the crime wherewith he is charged; but this only aggravates his guilt.

By the puniſhing criminals for flagitious crimes, others

others are deterred from committing of the like offences.

The indulging sinful thoughts often produces notoriously wicked actions, by which the transgressor is at last brought to shame and misery.

There is no small art in the improving a weak memory, so as to turn it to as great advantage, as those do theirs, who are favoured with much stronger ones.

By indulging of criminal appetites and passions, intemperance and excesses of all kinds are often introduced, which blast a man reputation, impairs his health and ruins his soul.

A revengeful spirit make a man liker a devil than a man; for indulging of it, gives torment whether it be satisfied or not.

Rule XII. U.

All unnecessary change of construction must be avoided:

That is, 1st, a copulative conjunction connects the like tenses and modes; as, He came, and saw, and conquered; not, He came, and sees, and conquered; or, He comes, and saw, and conquers.

OR,

2dly, When a sentence sets out with the personal pronoun *you*, the possessive *your* or *yourselves* must be used in the following parts of it; as, if *you* cannot easily bear with the infirmities of others, *you* render *your* own insupportable; not, *thy* own insupportable.

And 3dly, the same thing must be observed with respect to *thou* and *you*; and to *you* and *thee*; as,

Make choice of ſuch company as you can improve, or who can improve you; but if your companion cannot make you, nor you him better, forſake him leſt you learn his vices. Not,

Make choice of ſuch company as *you* can improve, or who can improve *thee;* but if your companion cannot make you, nor thou him better; forſake him, leſt thou learn his vices.

More examples of falſe Syntax.

You muſt labour not only to know what is neceſſary, but alſo to practiſe what thou knoweſt, and be careful to make others better by your counſel, at leaſt not to make them worſer by thy example.

Judge not that you be not judged, is a very plain precept, and attended with a ſevere threatening, who ſhould make one tremble at the thought of injuring anothers reputation; for if you be ſtrictly forbidden to think ill of thy neighbour, how great a crime muſt thou be guilty of, if you ſpeak evil of him?

And if you become criminal by only ſuſpecting him, how much more ſo, wilt thou become, by falſly accuſing him.

Keep your own ſecrets; for if thou diſcovereſt them to your companion and he reveal them to others, blame your own imprudence, but pardon him, ſince he is only treacherous by thy example.

Anger *is* a fit of madneſs, and he that *was* paſſionate and furious *deprive* himſelf of his reaſon, *ſpoiled* his underſtanding, and helps to make himſelf a fool.

As he which *can* revenge an injury, but will not, diſcovers a magnanimous diſpoſition of ſoul; ſo he which

which *will* return a kindneſs, but dares not, *ſhews* a mean and contemptible ſpirit, and *proved* himſelf a deſpicable lump of ingratitude.

All acts of piety and virtue *are* delightful for the preſent, and they *left* peace and contentment behind they, which can neither be interrupted by time, nor torn from us by outward violence.

Give your heart to your Creator, reverence to thy ſuperiors, honour to your parents, thy boſom to thy friend, diligence to your calling, ear to good counſel, and alms to the poor.

True friendſhip ſubſiſts only among good men: vicious men *may* divert, and crafty *will* barter good turns for their intereſt; but only wiſe and juſt men can give a laſting entertainment.

VI. *Of the* ADVERB.

What is an Adverb?

An Adverb is a word joined to a verb, adjective, or other adverb, to expreſs ſome circumſtance of the action ſignified by the verb, or of the quality of the adjective, or other adverb; as, he fought bravely; ſhamefully covetous; very honeſtly, &c.

How many kinds of adverbs are there?

Adverbs are of various kinds:

1. Of time; either preſent, paſt, or to come; as, now, to day; already, heretofore, long ſince, yeſterday; to morrow, not yet, hereafter, henceforth, henceforward, by and by; oft, often, oftentimes, ſeldom, daily, yearly, always, when, then, ever, never, &c.

2. Of number; as, once, twice, thrice; rarely, &c.

3 Of order; as, firſt, ſecondly, thirdly, laſtly, laſt of all, &c.

4. Of quantity; as, more, much, leſs, &c.

5. Of affirming; as, verily, truly, yea, yes, undoubtedly, &c.

6. Of denying; as, nay, no, not, in no wiſe, not at all, &c.

7. Of doubting; as, perhaps, peradventure, &c.

8. Of comparing; as, how, as, ſo, how much more, rather, than, whether, &c.

9. Of quality; as, juſtly, prudently, &c.

10. Of place; as, here, there, where, whither, hither, thither, &c.

Do adverbs admit of compariſon?

Yes; as, ſoon ſooner, ſooneſt; wiſely, more wiſely, moſt wiſely;

How are adverbs formed from adjectives?

By adding *ly* to the termination of the adjective; as, wiſe, wiſely, meek, meekly, &c.

Rule I. V.

No ſtands alone in an anſwer, *not* is uſed with ſome other word either expreſſed or underſtood; as, Can you lend me a Crown? No.

Will you go to the country to morrow? I will not.

Falſe Syntax

My ſon can tranſact that affair whether I be preſent or no. He ſay, he will carry off the goods whether I will or no.

He entered the houſe whether ſhe would or no; but with the aſſiſtance of a ſervant ſhe turnedſt he out again whether him would or no.

Did

Did he pay the goods he bought? Not.

Note. *No* is uſed as an adjective before a ſubſtantive; as, No man is altogether free from error.

Note. Two negatives make an affirmative, and therefore ought not to be uſed in a denying form; as, I can eat no more: not, I cannot eat no more. I cannot give no more for it, that is as much as to ſay, I can give ſome more for it.

As and *nor* are ſometimes improperly uſed for the comparative adverb *than*; thus, Sweeter *as* honey. It ought to be, Sweeter *than* honey.

The proper correſpondent adverbs to *than* are *more*, *leſs*, *rather*, *ſooner*, &c. As, There is generally in nature ſomething *more* auguſt, *than* what we meet with in Art. Not *as* what we meet with in Art.

It is no uncommon thing in converſation, and even ſometimes in writing to uſe the adverb *where* interrogatively inſtead of *whither*; as, Where do you go? which ought to be, whither do you go? the impropriety of uſing *where* in this ſenſe, will at once appear, if we attend to the proper ſignification of theſe two adverbs; for *where* ſignifies, *at which*, or *at what place*, or *places*, and *whither*, *to which* or *what place*, or *places*.

The ſame thing might be obſerved of *here* and *hither*. *Here* ſignifies *in this place*, and *hither*, *to this place*, yet how often do we find it ſaid. *He came here this evening*, inſtead of, he came *hither* this evening.

Where is alſo uſed, in common converſation, for *whence*; as, *where* came you from? which ought to be, *whence* came you?

The bare mentioning of theſe improprieties is ſufficient to correct them.

Envy is leſs capable of reconcilation *as* hatred. It ought to be *than* hatred.

Whiter *nor* ſnow. Fiercer *nor* a lion. Should be, Whiter *than* ſnow. Fierter *than* a lion.

Note. *Than* comes properly after any comparative adjective.

The relative *who* having reference to no verb ſhould be put in the accuſative when *than* goes before it; as,

Thus far his bold diſcourſe without control
Had audience, when among the ſeraphim
Abdiel, *than whom* none with more zeal ador'd
The Deity, ——— Milton's P. L. v. 805.

Rule II. W.

The comparative adverbs *as* and *than* admit of a nominative after them, unleſs a prepoſition expreſſed or underſtood follow, or the noun or pronoun be governed by an active verb; as,

He is *as* old *as* ſhe, (not as her). She is fairer than I, (not than me). My father loves him better than me, *i. e.* than he loves me. He is kinder to her than me, *i. e.* than to me.

Falſe Syntax.

There is not an more diligent boy than him, nor an more modeſt girl than her.

He ran faſter at firſt than me, but I continued the purſuit longer and farther than him.

He is taller than me, but I am ſtronger than him.

He buy more goods of *him* than *I*.

That bargain may prove more advantageous for him than I.

He is more converſant in theſe matters than me.

Theſe goods is fitter for him than I.

He

He ſent the news ſooner to *him* than *I*.

He loves *him* better than *I*.

It is as acceptable to me as they, for it is leſs ſerviceable to them than I.

VII. *Of the* PREPOSITION.

What is a prepoſition?

A prepoſition is a ſmall particle, which ſet before, or between nouns, ſerves to govern them, in their proper caſe, with regard to ſtate, relation, or reference to one another.

How many ſorts of prepoſitions are there?

Two; ſeparable, and inſeparable.

Which are the ſeparate prepoſitions?

Theſe which follow, *viz.* Above, about, after, againſt, among, at, before, behind, beneath, below, between, betwixt, beyond, beſide, by, through, with, in, to, for, of, into, on, upon, over, out of, from, under, within, without, *&c.*

Which are the inſeparable prepoſitions?

The inſeparable prepoſitions are, A, ab, abs, ad, ante, be, circum, con, co, com, contra, counter, for, &c.

What is denoted by theſe inſeparable prepoſitions?

They either vary or quite reverſe the meaning of the radical word; as,

1. *A* ſignifies *at*; as, aſide, *i. e.* at the ſide.

2. *Ab* or *abs*,——*from*; as, abſtain, *i. e.* to keep from: *To put away*; as, aboliſh.

3. *Ad*,——*to* or *at*; as, adjoin, *i. e.* to join to: *near*; as, adjacent, *i. e.* near to.

4. *Ante*——*before*; as, antecedent, *i. e.* the word going before.

5. *Be*,——*about*; as beſprinkle, *i. e.* to ſprinkle

ſprinkle about:—*by*; as, beſide, *i. e. by* the ſide:—*early*; as, betimes:—*before*; as, beſpeak, *i. e.* to aſk before.

6. *Circum*,———*about*; as, circumlocution, *i. e.* a round about way of ſpeaking.

7. *Con*, *co*, *com*,———*with*, or, *together*; as, convocation, *i. e.* calling together;—copartner, *i. e.* partner *with*:—*of the ſame*; as, commaterial, *i. e.* of the ſame matter with another thing.

8. *Contra*,———*againſt*; as, contradict, *i. e.* to ſpeak againſt.

9. *Counter*,———*oppoſition*; as, counteract, *i. e.* to hinder from acting.

10. *For*,———*not*; as, forbid, *i. e.* not to bid:—*falſly*; as, forſwear.

11. *Fore*,———*before*; as, foreſee, foretel.

12. *Miſ*,—*error*, as, miſtake,—*ſomething ill*; as, miſdeed.

13. *Over*,———*eminence*, or, *ſuperiority*, as, overcome, overſee.

14. *Un*,——*not*; as, unpleaſant, *i. e.* not pleaſant.

15. *Sur*,———*on*, *over*, *upon*; as, ſurface.

16. *With*,——*againſt*; as, withſtand, *i. e.* to ſtand againſt.

17. *De*, ſignifies a kind of motion from; as, depart; and is alſo uſed to extend the ſenſe of a word; as, to demonſtrate, to deplore.

18. *Dis*,——*ſeparation*, or *difference*; as, diſagree.

19 *E*, or *Ex*,———*out* or *off*; as, event, *i. e.* falling out;—excommunicate *i. e.* to cutt off.

20. *Extra*,———*beyond*, *above*; as, extravagant, extraordinary.

21. *En*, *In*, or *Im*,——— *to raiſe*; as, to encourage,———*to put one thing within another*

ther; as, incloſe,——*to give a new form or appearance*; as, inchant,—*want* or *imperfection*; as, impotent:—*not*; as, immeaſurable, immutable;——*to unite*; as, imbody, incorporate:——*to advance*, or *increaſe*; as, to improve.

22. *Inter*,——*between*; as, interline; *i. e.* to write between;—*forbiding*; as, interdiction, *&c.*

23. *Intro*,——*within*; as, introduce.

24. *Ob*,——*againſt*; as, obſtacle, *i. e.* to ſtand againſt.

25. *Per*,——*through*; as, pervade; *i. e.* to paſs through,——*liberty*; as, permiſſion.

26. *Poſt*,——*after*; as, poſtpone.

27. *Pro*,——*for*; as, pronoun;——*forth*; as, pronounce.

28. *Re*,——*again*; as, return;——*oppoſition*; as, repulſe;——*change*; as, reduce, reduction.

29. *Preter*,——*againſt*; as, preternatural.

30. *Retro*,——*backward*; as, retroſpect.

31. *Sub*,——*under*; as, ſubſcribe.

32. *Super*,——*upon, over, above*; as, ſuperſcription.

33. *Trans*,——*over, beyond*; as, tranſport.

How ought prepoſitions to be placed in ſentences?

They ought to be placed between the words of which they expreſs the *ſtate, relation* or *reference*; or the *cauſe* or *inſtrument* with which a thing is done, or the *manner* how it is done; as, worthy *of* praiſe. Content *with* ſmall things.

That man is unworthy *of* friendſhip who is not endued *with* virtuous diſpoſitions.

The beams *of* the ſun, *with* incredible ſwiftneſs, paſs *from* heaven *through* the air *to* the earth, endowed

dowed *with* heat and light, *by* which they comfort us, and quicken the plants which God hath provided *for* our uſe and his glory.

Note. 1. In the preceding ſentence, *of* ſtands before that ſubſtantive which follows another ſignifying a different thing; as, the beams *of* the ſun. *To* denotes motion toward a place; as, *to* the *earth*. *Through* indicates motion from one place to another; as, from *heaven* through the *air* to the earth. *With* intimates the inſtrument; as, endowed with *light* and *heat*. *By* indicates the manner; as, *by* which they comfort us.

2. Nevertheleſs, the prepoſition is often tranſpoſed; as, whom do ye lodge *with?* for, *with* whom do you lodge?

Note. *Prepoſitions are frequently placed after verbs which give, as it were, a new meaning to, and may be conſidered as a part of them;* as,

To adminiſter *to* my neceſſities.
To agree *to* a propoſal.
His teſtimony agrees *with* the former in every particular.
To allude *to* a former queſtion.
To appeal *to* a higher court
To anſwer *for* his conduct.
To approve *of* a deſign.
To appropriate *to* his own uſe.
To boaſt *of* his own exploits.
To communicate *to* the public.
To condole *with*; as, I condole *with* you.
Tho', *To congratulate* be juſt the reverſe of this verb *to condole*, it does not properly admit *of* a prepoſition; yet we find it uſed by the Spectator, "I congratulate *to* the age, that they are at laſt to ſee the truth and human life repreſented." No. 290.
To draw *in* his debts.

To

To brag *of* his ſtrength.
To break *upon* the wheel.
To breathe *in* tainted air.
He breathed *on* them.
To carry *on* a buſineſs.
To catch *at* a buſh.
To draw *on* his banker.
To make *of*; as, I know not what to make *of* it.
To provide *for* the company.
To attend *to* any thing.

Some adjectives admit of a preposition after them; as,

Abandoned *to* vice.
Ambitious *of* power.
Faithful *to* his promiſe.
Falſe *to* his friend.
Familiar *with* him.
Fruitful *of* invention.
Eaſy *of* acceſs.
Forward *to* vice.
Ignorant *of* fraud.
Juſt *of* his word.
Juſt *to* his truſt.
Juſt *in* his deallings.
Modeſt *in* his ſpeach.
Worthy *of* praiſe.
Unworthy *of* credit.
Ravenous *of* prey.
Replete *with* baneful juices.
Repugnant *to* reaſon.

Rule.

A preposition governs the noun or pronoun following it in ſome of the oblique caſes, *i. e.* in the genitive, dative, accuſative or ablative; as,

He received it *of* me. I gave it *to* him. He was *at* him already. I ſpoke *with* them.

Falſe Syntax.

He aſketh money *of* I to give to they, to who he had been often obliged.

Through Mr. Friendly mediation, the differences who had for ſome time ſubſiſted among they, was amicably made up.

Rebuke without paſſion, but at the ſame time with ſoft words and ſtrong arguments, leſt he who thou

thou [U. 73.] reproves ſee a fault in thou, whilſt you art endeavouring to correct one in he.

Ill reports does harm to he who utters them, and to thoſe upon who they are made, as well as to they which made them.

There was a ſmart quarrel betwixt he and ſhe; but they was agreed by we.

He puts no confidence in I; but I ſincerely love he, [I. 65.] and will prevent the harm from falling upon he, to the utmoſt of my power.

Of all ſorts of injury that is the moſt intolerable which is done to we under the maſk of kindneſs, and pretended good will.

Meddle not with they that are given to change: for their calamity ſhall riſe ſuddenly, who knoweth the ruin which are coming upon they.

Folly is joy to a fool, and to he who is void of underſtanding.

A wicked man heapeth up wealth by oppreſſing his neighbours, and when his riches is greatly increaſed he rejoices in they; but thinketh not that they ſhall ſuddenly periſh.

The reciprocations of love and friendſhip between he and I has been many and ſincere; yet they thought to have ſet him at variance with I; but we knew one another too well to be impoſed on by they.

He that diligently ſeeketh good, procureth favour: but he which ſeeketh miſchief, it ſhall come unto he.

VIII. *Of* CONJUNCTIONS.

What is a Conjunction?

A Conjunction is a word which joins ſentences together; ſhews the reaſon of a thing, or lays the ſubject under a condition.

How

How many ſorts of conjunctions are there?

There are many; but the chief of them are, *Copulative*; as, *and*: *Disjunctive*; as, *but*: *Caſual*; as, *that*, *becauſe*: and *Conditional*; as, *if*.

What is the uſe of the copulative conjunction?

It joins both the words and ſenſe of a ſentence; as, I buy *and* ſell, *&c.*

It connects alſo the like caſes of the pronoun and the times of the verb; as, He *and* I read *and* write. I taught him *and* her, *and* they were diligent ſcholars.

What is the uſe of the disjunctive conjunction?

It joins the words but disjoins the ſenſe; as, He ſpeaks, *but* is not heard.

What is the uſe of the caſual?

It ſhews the reaſon of a thing; as, I read *that* I may learn.

What is the uſe of the conditional?

It indicates a doubt or ſuppoſition, as, I am ready to go, *if* my father give me leave.

Give a liſt of the conjunctions?

The principal of them are, *Alſo*, *altho'*, *and*, *as*, *becauſe*, *but*, *either*, *except*, *for*, *however*, *howſoever*, *likewiſe*, *moreover*, *if*, *nevertheleſs*, *nor*, *or*, *neither*, *therefore*, *wherefore*, *otherwiſe*, *ſince*, *ſo*, *ſo that*, *that*, *unleſs*, *ſave*, *whereas*, *whether*, *yet*.

Some of theſe conjunctions have others correſponding to them, which connect the ſubſequent and preceding members of a ſentence, ſo that the latter conjunction properly anſwers to the former. Inelegance or obſcurity of ſtyle ſometimes ariſes, from an improper choice of ſuch correſpondent conjunctions. The chief of them are comprehended under the following rules.

Rule I. X.

Or, follows *whether* and *either* in a ſentence, and *nor* follows *not* and *neither*; as,

Either you *or* I muſt go. *Whether* that be true *or* falſe. — *Neither* he *nor* ſhe can come, — I have *not* ſpoken with him to day *nor* have I ſeen him: Thou ſhalt *not* covet thy neighbour's houſe, *nor* his wife, *&c.*

Falſe Syntax.

Floriſa, by her mother indulgence and continually praiſing her wit and beauty, became ſo intolerably vain and proud that ſhe would neither ſpin, or ſew, or do any thing; but amuſe herſelf with dreſſing, ſinging and dancing; till at laſt ſhe became a object of contempt and ridicule to all perſons of ſenſe and judgment.

Solid peace and contentment conſiſts neither in beauty or riches; but in the favour of God, and an chearful ſubmiſſion to his will in every circumſtance of life.

Note. *Nor* is ſometimes ſuppoſed to include it's correſpondent *neither*; as, Commend *nor* diſcommend any man too haſtily.

Either has been uſed inſtead of *each*; as, In the midſt of the ſtreet, and on *either* ſide of the river, there was the tree of life, Rev. xxii. 2.

It ought to be, *Each* ſide of the river.

Either is alſo improperly uſed for *or*; as, Can the fig-tree bear olive berries? *either* a vine figs? James iii. 12.

Rule II. Y.

Tho' or *altho'* in the former clauſe of a ſentence, intimating a doubt, ſuppoſition or condition, correſponds to *yet* in the latter, denoting an aſſertion with greater emphaſis.

Examples.

Examples.

Tho' the neceſſity of wearing clothes be one of the firſt conſequences of ſin; *yet* there are not a few who make it the principal ſubject of their vanity.

There is ſomething more bold and maſterly in the rough careleſs ſtrokes of nature, than in the nice touches of art. But *tho'* there be ſeveral wild ſcenes which are more delightful than any artificial ſhows; *yet* we find the works of nature ſtill more pleaſant the nearer they reſemble art.

Yet is often, and ſometimes not improperly, omitted; as,

——I *flew* from him to a neighbouring gentlewoman's houſe, and *tho'* her huſband was in the room, threw myſelf on a couch and burſt into a paſſion of tears. *Spect. No.* 402.

Dr. Louth obſerves that the proper diſtinction between the verbs *to fly* and *to flee* ſeems to be this; *to fly* anſwers to the Latin verb *volare*, *to fly* as a bird; whereas *to flee* anſwers to *fugere* to run from an enemy, which verbs, ſays he, are often confounded. Here, according to this diſtinction, we find *flew* uſed inſtead of *fled*; unleſs we ſuppoſe *flew* to be uſed figuratively, to denote the diſpatch with which ſhe repaired to a neighbouring gentlewoman's houſe. — The propriety of the expreſſion, a *paſſion of tears*, ſeems to be doubtful; a *flood of tears* would, perhaps, have been as ſignificant, and at the ſame time as figurative.

If is uſed by Mr. Addiſon as the correſpondent of *yet*.

If all theſe ſecret ſprings of detraction fail; *yet* very often a vain oſtentation of wit ſets a man on attacking an eſtabliſhed character. *Spect.*

The conjunctive mode ſometimes ſupplies the place of *tho'*; as,

Were there none of theſe diſpoſitions in others to cenſure a famous man; *yet* would he meet with no ſmall trouble in keeping up his reputation in all it's height of ſplendor.

Rule III. Z.

That in the latter clauſe of a ſentence, expreſſing a conſequence, correſponds to *ſo* or *ſuch* in the former. *Spect.*

Examples.

The contention was *ſo* ſharp between them *that* they departed aſunder one from the other. Acts xv. 39.

We are —*ſo* often converſant with one ſet of objects, and tired out with *ſo* many repeated ſhews of the ſame things, *that* whatever is new, or uncommon contributes to vary human life, ——

There are but few to whom nature has been *ſo* unkind, *as* they are not capable of ſhining in ſome ſcience or other.

As expreſſing a conſequence is now obſolete. It ſhould be,

There are but few to whom nature has been *ſo* unkind *that* they are not capable of ſhining in ſome ſcience, ——

Providence is commonly *ſo* indulgent to the honeſt endeavours of the induſtrious, *as* the more diligent they are, the more they proſper and are bleſſed in them. It ſhould be,

Providence is commonly *ſo* indulgent to the honeſt endeavours of the induſtrious *that* the more diligent they are, ——

Rule IV.

Rule IV. A a.

So — as; and *ſuch — as*, are correſpondents expreſſing a compariſon of *kind*, *degree*, &c.

Examples.

A man ought not to be *ſo* eager in hoarding up riches, *as* to withhold his hand entirely from giving to the poor, ——

The name of Col Clive ſtruck *ſuch* terror in the Eaſt-Indies, *as* that of the Duke of Marlborough did in Flanders.

So — as with a negative and an adjective expreſs a compariſon with reſpect to quality or ability.

Pompey had eminent abilities; but he was neither *ſo* eloquent and polite a ſtateſman, *ſo* ſkilful and brave a general, nor, upon the whole, *ſo* great a man *as* Cæſar.

There is nothing in the world *ſo* tireſome *as* the works of thoſe critics who write in a poſitive dogmatic way.

Rule V. B b.

As correſponds to *ſo* expreſſing a compariſon of *proportion*, *likeneſs*, *degree*, or *quality*.

Examples.

As the firſt is to the ſecond; *ſo* is the third to the fourth.

Nature makes good her promiſes: for *as* ſhe never promiſes what ſhe is not able to perform; *ſo* ſhe never fails to perform, what ſhe promiſes.

As it was in the days of Noe, *ſo* ſhall it be in the days of the Son of Man.

Rule VI. C c.

In comparing qualities, *as* correſponds to *as*.

Examples.

Upon ſeeing me he turned *as* red *as* crimſon, and I *as* pale *as* aſhes.

There are other correſpondent conjunctions or adverbs, which, being properly uſed, add dignity to, and keep up an uniformity of ſtyle; as,

Not only, — *but*, or *but alſo*. *By how much* — *by ſo much*. *So much* — *how much more*, &c.

Examples.

Great and heroic minds *not only* ſhew a particular diſregard to unmerited reproaches; *but* they are altogether free from the poor revenge of reſenting them.

The great misfortune of affectation is, that, by it, men *not only* loſe a good quality; *but alſo* contract a bad one: they *not only* undertake things for which nature never deſigned them; *but alſo* become unfit for what they were deſigned.

The Greek orator was *ſo* very famous for his vehemence of action, *that* one of his Antagoniſts, whom he had baniſhed from Athens, reading over the oration which had procured his baniſhment, and ſeeing his friends admire it, could not forbear aſking them, if they were *ſo much* affected by the bare reading of it, *how much more* would they have been charmed, had they heard him actually throwing out ſuch a ſtorm of eloquence? *Spect.* No. 407.

By how much the morals of youth are, by bad examples, in danger of being corrupted; *by ſo much* ſhould all ſuch examples be carefully concealed from them.

Note, The conjunctions, *if*, *tho'*, *altho'*, *except*, *before*, *unleſs*, &c. govern the conjunctive mode in all

all ſentences implying a *condition*, *ſuppoſition* or *ſomething doubtful*; but when no ſuch thing is implied, the Indicative Mode ought to be uſed, as it expreſſes a more abſolute and determinate ſenſe.

Examples.

I love him *tho'* he *believe* it not.

If the wicked *reſtore* the pledge *give* again that *which* he hath robbed, *walk* in the ſtatutes of life without committing iniquity, he ſhall ſurely live, he ſhall not die. Ezek xxxiii. 15.

Except thou *make* thyſelf a prince over us, —— Num. xvi. 13.

The Indicative mood is, with great propriety, uſed in the following paſſage; becauſe there is a ſtrong aſſertion implied in the words, *he was rich.*

For ye know the grace of our Lord Jeſus Chriſt, that *though* he *was* rich; yet for our ſakes he became poor, that we through his poverty might be rich. 2 Cor. viii. 9.

But if it had been, —*Tho' he were rich*, — the expreſſion, would have ſeemed to intimate ſome doubt of his having ever been rich.

IX. *Of the INTERJECTION.*

What is an Interjection?

An Interjection is that part of ſpeech, which denotes ſome ſudden emotion of the ſpeaker's mind: as, *Ah! alas! fie! ha! ha, ha, he! hem! heigh! ho! how now! O! oh! piſh! tuſh!* &c.

The different paſſions are expreſſed by different interjections.

The interjection *O* placed before a ſubſtantive expreſſes more ſtrongly an addreſs made to a perſon or thing, and marks what is called the *vocative* caſe in Latin.

A few obſervations on the manner of forming one part of ſpeech from another, &c.

How are verbs formed from other parts of ſpeech?

Subſtantives become verbs by prefixing to them the ſign (*to*); and adjectives become verbs by adding the termination *en* to them; as, from *houſe* comes *to houſe*; from *hard*, *to harden*.

How are ſubſtantives formed from verbs?

By adding *er* to the preſent time of the verb, comes a ſubſtantive ſignifying the *agent* or *doer*; as, from *to hear*, comes *hearer*; from *to write*, comes *writer*.

How are adjectives formed from ſubſtantives?

1. By adding the termination *leſs* to the noun, are formed adjectives ſignifying *want*; as, from *thought*, *thoughtleſs*; *worth*, *worthleſs*, &c.

2. By the addition of *y* and *full*, are formed adjectives *of plenty*; as, *health*, *healthy*; *joy*, *joyful*, &c.

3. By adding *en* are formed adjectives denoting *the matter out of which any thing is made*; as *Oak*, *oaken*; *braſs*, *brazen*, &c.

4. By the addition of *ly* are formed adjectives of *likeneſs*; as, *Man*, *manly*; *court*, *courtly*, &c.

5. Others are formed by adding the terminations *ſome* and *iſh*; as, *trouble*, *troubleſome*; *child*, *childiſh*, &c.

What is implied in theſe terminations *-ſhip*, *-dom*, *-rick*, *-wick*, *-neſs*, *-head*, *-hood*,, which are added to ſubſtantives and adjectives?

-Dom ſignifies *power*, *dominion*, *ſtate*, *property*, or, *place*: as, *Kingdom*, *popedom*, *freedom*, *dukedom*, &c.

-Rick, and *wick*,---*office* and *dominion*; as, *Biſhoprick*, *bailywick*, &c.

-Neſs, the *eſſence of things*; as, *Sweet*, *ſweetneſs*; *black*, *blackneſs*, &c.

-Head,

-*Head*, or *hood*, the *ſtate*, *condition*, or *quality of a perſon*, or *thing*; as, *Godhead*, *manhood*, *widowhood*, &c.

Are nouns ever formed from adjectives?

From the adjective *long*, comes the noun *length*; from *ſtrong*, ſtrength; from *warm*, *warmth*; from *broad*, *breadth*, &c.

How are nouns diminutive formed?

By changing one name for another, or by adding ſome termination to the name, ſo as to leſſen it's primitive ſignification; as, for *Elizabeth* we ſay *Betty*; *lamb*, *lambkin*, &c.

The ſeveral parts of ſpeech having been, in ſome degree, explained, it may not, before we proceed farther, be amiſs to give the learner a brief recapitulatory definition of them.

I. The *Articles A* or *An*, and *The* being prefixed to common Subſtantives ſerve to limit their ſignification.

II. A *Noun* or *Subſtantive* is the name of any thing, which we can have any notion of, whether it be proper or common.

III. A *Pronoun* is a word that ſtands inſtead of a name; Thus, inſtead of *my own name*, I ſay *I*; inſtead of yours, *Thou* or *you*; inſtead of *his* or *hers*, I ſay *He*, or *ſhe*; &c.——Pronouns are of various kinds. 1. Perſonal; as, *I*, *Thou*, *He*, *She*, *It*, *We*, *Ye*, or *You* and *They*. 2. Poſſeſſive; as *My*, *mine*; *thy thine*; *our*, *ours*; *your*, *yours*; *their*, *theirs*; &c. 3. Subſtantive; as, *Myſelf*, *ourſelves*, *himſelf*, *herſelf*, *themſelves*, &c. 4. *This* and *that* with their plurals *theſe* and *thoſe* are adjectives or definitive pronouns. 5. *Who*, *which* and *what* are relatives. *That* is alſo uſed both in the ſingular and plural numbers as a relative,

inſtead

inſtead of *who* and *which*; as, The man *that* was ſent, &c. The men that were ſent, &c. The ſhips *that* ſailed, &c. I will not defend the propriety of uſing *that* for *who* and *which*; neither will I poſitively condemn it; but ſtill I think *who* and *which* better; Thus, The man *who* was ſent, &c. The men *who* were ſent, &c. The ſhips *which* ſailed, &c

IV. An *Adjective* is a word which expreſſes ſome quality or property of the noun to which it is added; as a *good* man, a *good* woman, a *good* thing, &c. An adjective is compared by *er* and *eſt*; or *more* and *moſt*; Thus,

Poſitive.	*Comparative.*	*Superlative.*
White,	Whiter,	Whiteſt.
or white,	more white,	moſt white.

No adjective of more ſyllables than two ought to be compared by *er*, and *eſt*, but by more and moſt only; and even ſome diſſyllable adjectives ſound harſh with *er*, and *eſt*; thus, Prudent, *more prudent*, *moſt prudent*, ſound much ſmoother than *prudenter*, *prudenteſt*, &c.

V. A verb is a word which ſignifies *To Be*, *To Do*, or *To ſuffer*. There are four kinds of verbs, viz. † *Active*, *Paſſive*, *Neuter and Subſtantive*, to which belong * Perſon, Number, Mode, and Time; as,

I praiſe, thou praiſeſt, he praiſes or praiſeth, &c.
I praiſed, thou praiſedſt, he praiſed, &c.
I ſhall or will praiſe, thou ſhalt or wilt praiſe, &c.

Note. All the times and modes of an active verb may be expreſſed alſo by the participle preſent: Thus,

I writ

† *See page* 41. * *Pages* 41, 42, 43, 44.

I write or am writing. Thou writeſt or art writing. He writes or is writing, &c.

I wrote or was writing. He wrote or was writing.

I ſhall write or ſhall be writing. Thou ſhalt write or be writing, &c.

I have been writing. I had been writing. I might be writing, I may have been writing, &c.

VI. An *Adverb* is added to a verb or an adjective, to expreſs ſome circumſtance of the action, or quality of the adjective; and it, at once, expreſſes both the ſignification of the noun or adjective from which it is derived, and of the prepoſition denoting the cauſe, manner or inſtrument; as, He talks *rationally*, i. e. with reaſon. He acted a *very* wiſe part. He acted *wiſely* i. e. with wiſdom.

VII. A *Prepoſition* is a ſmall particle which being ſet before or between nouns or pronouns, governs them in their proper caſe, with reſpect to ſtate, relation, or reference to one another.

VIII. A *Conjunction* is a word that joins ſentences together; ſhews the reaſon of a thing, or lays the ſubject under a condition.

IX. The *Interjection* is that part of ſpeech which, without any regard to the conſtruction of the ſentence, intimates ſome ſudden emotion of the ſpeaker's mind.

Of SENTENCES.

What is a Sentence?

A Sentence is a combination of words arranged in proper order, ſo as to expreſs a complete ſentiment, and is either ſimple or compound.

What is a ſimple ſentence?

A ſimple

A ſimple ſentence hath but one ſubject, and one finite verb in it, *i. e.* a verb in the indicative, imperative, or conjunctive mode; as, Virtue is amiable for itſelf.

What is a compound ſentence?

A compound ſentence contains ſeveral ſubjects and finite verbs, either expreſſed or underſtood; as, He who oppreſſeth the poor to increaſe his riches ſhall ſurely come to want; but he who giveth to the poor, ſhall increaſe his ſubſtance.

Has

Note. 1. The principal parts of a ſimple ſentence are the *agent* or *thing chiefly ſpoken of*; the *attribute*, or *the thing* or *action affirmed* or *denied of it*; and the *object*, or the *thing affected by ſuch action*. Thus, the good man loves virtue for itſelf. *The good man* is the agent, *love*, is the attribute or thing affirmed of him, and *virtue* is the object upon which his love terminates, and, *for itſelf*, expreſſes a reaſon of this love, becauſe *virtue is amiable*.

2. In Engliſh the nominative uſually goes before an active verb, and the accuſative or objective caſe, follows it, and it is the order only that determines the caſes of our nouns; as, Marlborough conquered the French. But pronouns having proper forms for their caſes, the nominative ſometimes follows the object and verb; as, whom ye ignorantly worſhip, him declare *I* unto you. Neuter verbs have the nominative ſometimes after them; as, upon his right hand ſtood the *Queen*. The nominative may likewiſe be placed after the verb, when the adverbs *then* and *there* come before it; as, "Then ſtood up *Gamaliel*." There is the *man*: However, there is no ambiguity ariſing from this poſition of the nominative, as neuter verbs

Has every finite verb a nominative either expreſſed or underſtood?

Yes: as in the preceding ſentence, He who oppreſſeth

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verbs never take an accuſative after them.

3. The agent and object change places in the ſentence when the verb is paſſive; as, The *French* were conquered by *Marlborough*.

4. *Who*, *which*, *what*, *that*, and *their* compounds *whoever*, *whoſoever*, though in the accuſative caſe, are placed before the verb; as, "This is he *whom* you ſeek." This is *what*, or the thing *which*, or *that* you committed to my care. "*Whomſoever* he ſhall ſend."

5. A Neuter verb does not admit of an Objective caſe after it denoting a perſon or thing as the object of the action; becauſe the action expreſſed by it terminates in the agent acting; as, *I ſtand*, *he walks*, &c. And if a noun follow a neuter verb, it is either governed by a prepoſition, or it is of the ſame import with the verb; as, *to dream a dream*; *to walk a mile*, *i. e.* through the ſpace of a mile.

6. In neuter verbs the agent and object, being the ſame, cannot even in imagination be ſeparated; as, *I ſleep*, *I walk*, and therefore cannot become paſſive, tho' they may ſometimes admit of the paſſive form; as I am come, I am gone.

7. Some verbs admit of both an active and a neuter ſignification; as, *to ſplit* is active when we ſay, the force of gun powder ſplit the rock; and it is paſſive when we ſay, the ſhip ſplit upon the rock. It is alſo proper to ſay, The rock was ſplit by the force of gunpowder, and the ſhip was ſplit upon the rock: but we cannot invert the laſt ſentence and ſay, the rock was ſplit upon by the ſhip; as, in the following paſſage, "It will be a comfortable ſign to me, if it ſhall appear, that the words I have ſpoken to you to day are not in vain; if they ſhall prevail with you in any meaſure to avoid

preſſeth the poor to increaſe his riches, (he) ſhall ſurely come to want; but he who giveth to the poor, (he) ſhall increaſe his ſubſtance.

What is the nominative in this ſentence, To hear much and ſpeak little is an heroic virtue?

The infinitive mode, *To hear much* and *ſpeak little*, is the nominative to it; or, reverſing the ſentence, the pronoun *it* may be the nominative; Thus, It is an heroic virtue to hear much and ſpeak little, *&c.*

Does the infinitive mode ever ſupply the place of an accuſative?

Yes; as, Children love *to play*, inſtead of, Children love *play*.

What is the ſign of the infinitive mode?

To before the verb is the ſign of the infinitive; as, Every man ought *to be* virtuous.

Do all verbs admit properly of *to* after them before the infinitive mode?

The ſign *to* ſhould be left out after theſe verbs, *bid, dare, need, make, ſee,* and *hear*; as, He *bade* me do it; I *dare* not give it; You *ſaw* me write it; I *heard* him ſay it; I *need* not tell you; The love of glory *made* them forget the danger.

What is the order of words in a ſentence?

The article ſtands before the name, or, before the prefixed quality belonging to the name: The nominative word generally ſtands before the verb; but, when a queſtion is aſked, the nominative follows the principal

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thoſe *rocks* which *are* uſually *ſplit* upon in elections, where multitudes of different inclinations, capacities, and judgments are intereſted." ATTERBURY's *ſermons*.

Ought not the laſt part of this ſentence to run thus? To avoid thoſe *rocks* upon which many have ſplit in elections, where multitudes, &c.

principal verb, or ſtands betwixt the auxiliary and it: and the prepoſitions ſtand in almoſt all poſitions, ſo as to expreſs the relation of words to one another, or the inſtrument wherewith, and the manner how, an action is ſaid to be done, &c.

Promiſcuous EXERCISES.

The art of writing is *a means* * of communicating our thoughts to, and tranſacting our affairs with our correſpondents, however diſtant they may be from we.

Men which are forward to vice is expoſed to the devil temptations; which enemy of mankind have long been accuſtomed to miſchief, and rejoice to find an mind inclined to impiety.

By a generous ſympathy in nature we feels ourſelves diſpoſed to mourn when any of our fellow-creatures is afflicted: But injured innocence are a object which carries in it ſomething inexpreſſibly moving; it ſoften the moſt manlieſt heart with the moſt tendereſt ſenſations of love and compaſſions, till at length it confeſſes it humanity and flow out into tears.

There § is no body ſo weak of invention which cannot aggravate or make ſome little ſtories to vilify his enemy, and there is few which has not inclination enough to hear them.

Moſt men is governed by cuſtom or authority,

* See the anſwer of the queſtion P. 20. Is it proper to write *a* before nouns of the plural number?

§ When the adverbs *there* and *here* begin the ſentence, the nominative ſtands ſometimes after the verb; as, there is no body, *i. e.* no body is, &c.

not one of ten thouſand think for himſelf; and the few which has courage enough to reject the force of either, dares not act up to their freedom for fear of incurring the cenſure of ſingularity.

There is nothing more betray an baſe and ungenerous ſpirit, than the giving [T. 72] ſecret ſtabs to an man reputation.

There is nothing ſo delightful, ſays Plato, as hearing or ſpeaking [T. 72] of truth; for which reaſon there are no converſation ſo agreeable as that of the man of integrity, which hear without any intention to deceive, and ſpeak without any intention to betray.

The prerogative of good men appear plainly in this, that men bears more honour to the ſepulchres of the virtuous, than to the boaſted palaces of the wicked.

There dwells rational piety, modeſt hope, and cheerful reſignation.

Note. *In this and the like ſentences the verb may be either ſingular or plural; Singular, as agreeing with* piety; *plural, as agreeing with* piety, hope, *and* reſignation.

There are no charm in the female ſex that canſt ſupply the place of virtue.

Without innocency, beauty are unlovely, and quality contemptible: good breeding degenerate into wantonneſs, and wit into folly.

Avarice and ambition is the two elements that enters into the compoſition of all crimes, *theſe* [G. 35] is boundleſs, *thoſe* inſatiable.

Education is to the mind what cleanlineſs are to the body; the beauties of both is baniſhed, if not totally loſt by neglect. And as the moſt richeſt diamond cannot ſhoot forth it's luſtre, without the

ſkilful

ſkilful hand of the poliſher; ſo will the latent virtues of the moſt nobleſt mind be buried in obſcurity, if not called forth by precept and the rules of good-breeding.

The greateſt ſouls has ſometime ſuffered theirſelves to be tranſported with the delight which them takes in the enjoyment of riches.

I takes it to be a inſtance of an noble mind, to bear great qualities without ſhewing any conſciouſneſs of being ſuperior to the reſt of the world.

A deſire to excel others in virtue, are very commendable, and an delight in obtaining praiſe, deſerve encouragement, becauſe it diſcovers a excellent mind: but *he* is wicked which employ *her* thoughts to out-do the moſt worthleſſeſt in villany. Such an conteſt are diabolical.

An wiſe man value pleaſure at a very ſmall rate, becauſe it are the bane of the mind, and the cauſe of all miſery; but him value no poſſeſſion more than virtue, becauſe it is the fountain of public and private happineſs.

Ever ſince the tranſgreſſion of our firſt parents, the purity of human nature have been miſerably ſtained; it faculties ſadly depraved; and it affections very liable to be deceived, influenced, and overcome by the world.

Upbraid no man weakneſs to ſadden him, nor report it to diſparage him; neither delights to remember it to leſſen his reputation, or [W. 77] to raiſe thine at the expence of his.

St. Bernard being much troubled in his youth with an pain in his head, an certain woman undertookeſt to cure him by the reciting a few verſes by way of charm; but he refuſed, ſaying, I hadeſt ra-

ther endure the hand of God, than be cured by the devil hand.

Riches is like dung; them ſtink in a heap; but being ſpread abroad to ſupply the wants of the poor, them become truly uſeful, and is often returned to the owner with great increaſe: ſo the dung being ſpread upon the earth make it fruitful, and thereby the induſtrious huſband man labour are fully repaid.

Servants ſhould not deal worſe with their maſters becauſe them is kind to they, but faithfully does their work, that the proverb mayſt not be verified in they, "He that pay his ſervant wages beforehand, cut off his right arm," that is, gives him a occaſion to be negligent and lazy.

We ought neither to be ſo eager in hoarding up riches, as to withold our hand intirely from giving, nor ſo careleſs and extravagant, as to ſuffer any thing to be unprofitably loſt, who mighteſt be uſeful to ourſelves or others.

Boaſt not too much of thy health or ſtrength, only while thou enjoys them, give praiſe to Him who beſtows all good things upon you; uſe they well, leſt He be provoked to deprive thou of they.

Gold, tho' the fineſt of metals, loſe it luſtre when continually worn in the ſame purſe with copper, or braſs; ſo the beſt of men, by aſſociating themſelves with the wicked is often corrupted with their ſins, and is partakers of their puniſhments.

A paſſionate temper render an man unfit for buſineſs, deprive him of reaſon, robs he of every thing that are great and noble in his nature; it make he unfit for converſation, deſtroy friendſhip, change juſtice into cruelty, and turn all order into confuſion.

Men of profligate lives, and ſuch as find their-ſelves incapable of riſing to any diſtinction among their fellows is for pulling down all appearances of merit who ſeems to upbraid they; and ſatyriſts de-ſcribe nothing but deformity.

A ſolid and ſubſtantial greatneſs of ſoul look down with an generous neglect on the cenſures and applauſes of the multitude, and place a man beyond the little noiſe and ſtrife of tongues.

Worldly glory end with the world, and for what concerns we, the world end with our lives. What has we then to be proud of? Is not all things periſhable? The time of flouriſhing pride are ſoon over, and our little greatneſs is loſt in eternity.

There is ſeldom any thing uttered in malice who turn not to the ſpeaker hurt; and ill reports does harm to him, which frame they, as well as to thoſe, upon who they is made.

Divine providence always place the remedy near the diſeaſe; and there are no duty to which providence have not annexed a bleſſing, or any affliction for which an remedy are not provided.

As certain rivers is never uſeful but when them overflows; ſo friendſhip have nothing more excellenter in it than exceſs, and it rather offend in her [U. 73.] moderation, than in her warmeſt efforts.

As a bee in a bottle labour for it enlargement, to little purpoſe; ſo the mind of man, intent on things vain or contrary to his nature, is full of diſquietude and never gain his end.

An diſpoſition calm and ſerene, founded on virtue and knowlege; a induſtrious behaviour to diſcharge the duties of our reſpective ſtations, and an firm reliance on divine providence for our ſupport under

every

every difficulty, will make we more happy than the poſſeſſion of the *Indies*.

Conſcience and covetouſneſs is never to be reconciled, like fire and water them always deſtroys each other, according to the predominancy of either.

How vain is ſuch which is deſirous of life, yet would avoid old age as if it was a reproach to look old. Tell an woman of his age, and perhaps you makes her as deeply bluſh as if you accuſed him of incontinency.

Endeavour to make peace among your neighbours; it is an worthy and reputable action, and will bring greater and juſter commendations to you, and more benefit to thoſe with who you converſes, than wit or learning. Account it no diſgrace to be cenſured by thoſe men who favours would be no credit to thee; you thyſelf only knows what you art; others only gueſs at thou; rely not, therefore, on their opinions, but conſult your conſcience, and carefully follow it dictates.

Thales the Mileſian uſed to ſay, that it are the moſt hardeſt thing in the world for a man to know herſelf.

The difference betwixt a wiſe man and a fool is, that the foibles of the one is known only to himſelf, and the foibles of the other are known to the world, but concealed from himſelf.

When the advantages you propoſe to yourſelf, is very valuable, remember that thou [U. 73] ought not to content yourſelf with a cold and moderate purſuit of they; but that ſomethings muſt be wholly laid aſide, and others you muſt be content to ſuſpend for a time: But if thou will needs be graſping at both, and expects to compaſs theſe, and at the ſame time attain unto honours and riches too, there

there will be great hazard of your loſing the latter, by purſuing [T. 72] of the former; but if not ſo; you will be ſure to find yourſelf fruſtrated, in every thing that can make you free and happy.

Remember, that which recommends any deſire, are a proſpect of obtaining the object you is in purſuit of; ſo, on the contrary, that which your averſion aims at, is the *eſcaping* [T. 72] the evil which you fear. In theſe caſes, he which is baulked of his deſires, is an unfortunate, and he which is overtaken by the *miſchief whom* [E. 34] he declines, is a miſerable man.

Fruit make one of the moſt difficult leſſons in the government of health. Our firſt parents ventured, and loſt Paradiſe for it; and it is no wonder that children cannot ſtand the temptation, tho' it often coſts they their health.

To riſe early in the morning is good for health; and he, which, from his childhood, have made riſing betimes eaſy and familiar to himſelf, will not when he become a man, waſte the beſt and moſt uſeful part of his life in drowſineſs, and loitering in bed in the morning.

He which knows not that a wiſe Providence governs the univerſe, know not where he is.

He which knows not for what purpoſe he was made, know not *herſelf*, and knows not the world. He which is deficient in either of *this* [F. 35] parts of knowlege, cannot tell you for what purpoſe he were made; what ſort of perſon, then, muſt he be, who purſue the applauſes, or dreads the cenſures of men, which knows neither where they themſelves are, or [W. 17] what they are.

Suffer not *yourſelf* to be tranſported, or exalted with

with any excellence that is not properly thy own.

Be careful to behave in all human affairs, with the ſame decency that you wouldſt in the preſence of ſome venerable perſon.

When *you* are arguing about any matter, avoid cenſuring thy antagoniſt, by flouting at him for any ſoleciſm, or falſe pronunciation in his ſpeech; but dexterouſly pronounce the words as they ought, without taking direct notice of his miſtake, and by *thy* mild and gentle inſinuations, you will more readily convince him of his error.

Theophraſtus the philoſophers uſed to ſay, theſe crimes are greater which men is incited to by luſt, or deſire of pleaſure, than thoſe which flow from anger. For the angry man ſeem to be turned from right reaſon, by a ſort of pain and contraction ſeizing him unawares: but he who ſins from luſt, conquered by pleaſure, is inexcuſable.

Remember that this world is a theatre, and that your part in life is determined; ſo that it depend not on *yourſelf* whether your abode in it ſhall be longer or ſhorter, nor whether *thy* ſtation ſhall be high or low. *if therefore* God *aſſigns* you that of a beggar, a private obſcure man, or a prince, *whatever* it *is*, make the beſt of it: for, accordingly as you act thy part well or ill; ſo will it fare with you when this tranſitory life is over and finiſhed.

When any man reviles, or ſtrikes *you*, it is not *him* which gives *thee* the opprobrious language, or deal the blow, which injures or affront you; but it is *thy* own reſentment of it, as an injury or affront, that makes it ſuch to *thee*. When therefore you are provoked, guard yourſelf well againſt the firſt ſallies of paſſion; for if thou can but ſo far ſub-

ſubdue thy paſſions, as to gain time for more cooler thoughts, you will more eaſily attain to the government of them afterwards.

If any one ſhould take upon him to expoſe your body to be abuſed by every man you meets, you would doubtleſs reſent it as an inſolent affront. And ought you not then to be much aſhamed of *thyſelf*, for enſlaving your mind to every one which is diſpoſed to take advantage of leading *thee* into any bad practice? for ſo indeed you do enſlave *thy* mind, when you ſuffers yourſelf to be drawn aſide by thy companions, to commit with them flagitious crimes.

Happy is the man that find wiſdom, and he that get underſtanding. For the merchandiſe of it is more better than the merchandiſe of ſilver, and the gain thereof than the moſt fineſt gold. *She* [D. 33] is more precioufer than rubies: and all the things thou can deſire, are not to be compared to *him*. Length of days are in her right hand; and in his left riches and honour

Truth is the bond of the union, and the baſis of human happineſs; without this virtue, there are no reliance upon language, no confidence in friendſhip, and no ſecurity in oaths and promiſes. Truth is always conſiſtent with itſelf, and need nothing to help it out; it is always near at hand, and ſit upon our lips, and are ready to drop out before we are aware. Whereas a lie is troubleſome and ſet a man invention on the rack, and one trick need a great many more of the ſame kind to prevent a diſcovery.

Pleaſure and recreation, of one ſort or other, is abſolutely neceſſary to relieve our minds and bodies from too conſtant attention to ſtudy or labour.

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The arts to be uſed as *a means* * of thriving in the world, is no other than thoſe of an honeſt induſtry, and irreproveable integrity, which is the two beſt and moſt ſolideſt foundations of a proſperous condition.

Providence is commonly ſo indulgent to the honeſt endeavours of induſtrious perſons, that the more laborioufer they are in their employments, the more they thriveth and are bleſſed in they.

Pride hide a man faults from himſelf, and magnify them to others.

Good ſenſe and good nature is never ſeparated, tho' the ignorant world has thought otherwiſe. Good nature, by which is meant beneficence and candour, are the product of reaſon, which will neceſſarily give allowance to the failings of other, by conſidering that there is nothing perfect in mankind.

Delay not the ſatisfying [T. 72] any man about an affair he has to negotiate with *ye*, when it is in thy power to do it immediately.

Never banter any man, unleſs you intend to expoſe yourſelf to be bantered in your turn, and ſo become an enemy to the perſon who [O. 73] you banter. Yet a diſcreet raillery may ſometimes ſerve to enliven converſation, but commonly the bad uſe that is made of it creates heats and animoſities, which deſtroys the moſt deepeſt rooted friendſhip; and it rarely happens in a continued train of repartees in raillery, but ſome offenſive word may eſcape the moſt cautiouſeſt banterer.

Ignorance and preſumption is two vices almoſt as old

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* See the Queſtion P. 20. Is it proper to write before nouns of the plural number?

old as man: avoid they carefully, and ſeek the inſtruction of wiſe and good men, and be not aſhamed to learn of thoſe which have more experience and knowlege than yourſelf.

Whether you ſpeak or write, endeavour to expreſs much in few words; but whatever facility you mayſt have in expreſſing your thoughts with perſpicuity, grace and energy, be ſure, when you are in converſation, to liſten attentively to others, that you may be able to anſwer they to the purpoſe, if you intends either to pleaſe or perſuade them. Farther, let it it be remembered, that converſation is not like a monarchy, where only one have a right to dictate; but rather like that of a republic, where all the members which compoſes it, has each of them in his turn, the liberty of ſpeaking his thoughts.

Tho' the neceſſity of wearing clothes *is* one of the firſt conſequences of ſin, yet there are not a few which make it the principal ſubject of their vanity, and one of the moſt troubleſomeſt employments of their lives. Clothes were introduced merely to protect men from the injuries of the weather, and ought therefore, to be uſed for no other purpoſe. Some uſes them as much to gratify the intemperance of their minds, as to protect them from the inclemency of the ſeaſons. This weakneſs are common to both ſexes, and *tho'* it *is* inſufferable in both, yet it is much more to be condemned in men than in women; becauſe many of the fair ſex, making their merit conſiſt in the agreeableneſs of their outward appearance, it is not ſo much to be wondered at, if they values *theirſelves* upon the diverſity of their ornaments, elegancy of their dreſs, and magnificence of their apparel; but men, which ought to be more reaſonable, ſhould deſpiſe ſuch mean and low, me

thods of making *theirſelves* conſiderable, as unworthy of they, and therefore, ought never to diſtinguiſh *theirſelves*, but by their virtue and other fine accompliſhments.

However, men ought, according to their fortunes, to regulate their dreſs, by decency and reaſon. He which do ſo, his dreſs will be neat without affectation, agreeable without luxury, and genteel without effeminacy.

Be neither the firſt or the laſt to follow the faſhions: too eaſy a compliance with they make a man the ſubject of ridicule, and too great ſtiffneſs in oppoſing of they make him paſs for whimſical. Avoid both theſe extremes; for the keeping [T. 72] yourſelf between the two, will give the world more reaſon to praiſe your modeſty, than to condemn your pride.

Secrecy is the ſoul of deſigns, upon it, ſucceſs commonly depend; and the more important any undertaking is, the more care ought to be taken not to diſcover it.

Idleneſs is a kind of palſy of the mind, and are ſo much the more dangerous, as it is ſcarce ever cured without producing [T. 72.] of ſome other diſorder. Man was created for action, he muſt of neceſſity be continually employed, and *if* he *is* not employed in *the doing* good, he will infallibly be engaged in *doing of* evil. *Idleneſs* has this quality in common with ſtanding *water*, *theſe* [G. 35.] produces mud and vermine, *thoſe*, [G. 35.] commonly begets vices.

There are many men, which has a mighty curioſity to know what paſſes among others, and ſo the moſt part is ignorant of what is doing in their own affairs; but this curioſity have always been thought baſe and unworthy of an honeſt man. A

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void it, and in order to do ſo, imagine with yourſelf, that the perſon about whoſe concerns thou deſire to be informed, is either your friend, or an indifferent perſon; if the laſt, what ſatisfaction can it afford you to know the particulars of his affairs, if the firſt, why ſhould you penetrate into a ſecret, which his ſilence ſhews thee he intends to conceal.

When you come into company where there is ſtrangers, be careful not to fall into an error, which is but too common, I mean, that of judging of their merit by the richneſs of their clothes, *nor* the prettineſs of their diſcourſe: both theſe appearances is doubtful, and experience ſhews we, that frequently theſe are not the perſons of the greateſt honour which is beſt dreſſed, or [W. 77] the moſt honeſteſt men which is moſt eloquenteſt: on the contrary, fine apparel is often a kind of dumb eloquence, who impoſes only upon weak minds; and an eaſy agreeable manner of expreſſion, is a falſe ſpeaking ornament, who miſlead the ignorant and unwary. By this it is not meant, that elegance of expreſſion ſhould be neglected; nay, on the contrary, it ſhould be carefully ſtudied; but let neither fine clothes or eloquence of ſpeech impoſe upon your judgment; never determine till you have penetrated farther than the outward appearance, then may you judge with greater ſafety and certainty; but before you have done this, thou ought not to judge either well nor [W. 77] ill of any man.

Flattery is to the mind what poiſon is to the body, with theſe [F. 35] difference, that all men hates theſe [G. 35.], whereas thoſe [G. 35] is almoſt univerſally beloved. The paſſion that mankind have for flattery, is a kind of leproſy who has

infected the whole world. It goes from the court to the country, are to be found in ſhepherd cottages as well as in king palaces. Proſperity is the mother of flattery, *ſelf-love* nurſes the child, ſo that when *ſhe* is grown up, and inſenſibly got [U. 73] the poſſeſſion of the mind, *it* becomes a ſource of many errors, corrupt the judgment, darkens the underſtanding, and in one word, diſguiſes truth ſo much, that we cannot perceive it. Beware of flattery, eſpecially of domeſtic flattery, by putting yourſelf upon your guard againſt it, that thou be not ſeduced by the poiſonous ſweetneſs, which may be employed to make it venom pierce your heart.

Be diſcreet and ſincere in all *your* words, honeſt and prudent in all *thy* actions, obliging and affable in all your conduct. Never put a bad conſtruction upon the words or actions of others, unleſs your judgment of them be authorized by the cleareſt evidence.

Never ſpeak ill of any perſon, but far leſs in his abſence, than in his preſence: nothing are more unworthy a man of honour than evil ſpeaking; it is ſo far from maintaining peace amongſt mankind, who [E. 34] ought to be the chief end of ſociety, that *he* [D. 33] keeps a man in continual broils with all about her. *If* a man with who you converſe *has* faults which has come to your particular knowlege, inſtead of making they public, endeavour rather to forget they, after you haſt uſed your utmoſt efforts to cure he of his vices.

One of the chief ſervices we owe to our neighbour are to make him ſenſible of the irregularity of his conduct. He which pretends to be a friend, and do not this, is an enemy in his heart, or at leaſt an indifferent perſon: but even in this, if you propoſe

to ſucceed, there is a certain method to be obſerved; prudence and a perfect knowlege of the man temper to which you addreſs your advice, muſt direct you, unleſs *you* would have the whole effect of *thy* remonſtrances to be no more than a pretext for him to be diſobliged at the liberty thou take, and conſequently to be provoked rather than reclaimed by your admonition.

You will render *thyſelf* ridiculous if thou be found guilty of the ſame vice who you reprove in another, and will paſs rather for an impudent cenſor than a ſincere friend. Guard againſt this, and take care to cure *thyſelf*, before you attempt the reclaiming [T. 72] others.

Complaiſance is the life of ſociety, he which have none of it is troubleſome to all about her; but he which can uſe it with addreſs, may freely flatter herſelf that he ſhall pleaſe all with who he converſes. Complaiſance, however, ought to be governed by reaſon; for as a man ought ever to avoid carrying it the length of meanneſs, ſo it ſhould never to be carried to a crime. Stiffneſs in opinion are not only a great enemy to complaiſance; but alſo to good ſenſe. It is impoſſible for a wilful man to yield any thing to others, and by *this means* [F. 35] he commonly fall into the misfortune of being uneaſy to his companions; and at laſt become inſupportable to *herſelf*. Endeavour then to be complaiſant with prudence, and firm in *thy* ſentiments with juſtice.

Take particular care, never to make any man bodily deformity the ſubject of *your* mirth; on the contrary, let it put thee in mind to thank God, that he hath been more favourabler to you, in that reſpect, than to he. It is purely owing to his

bounty that thou have thoſe advantages who he want. And if you has received them why ſhould *you* boaſt of they, as if *thou* had not received they? Unto *whoſoever* [*Rule*, *p.* 91] much is given, of him ſhall much be required. The prerogative you have over he which appear to you deformed, ſhould engage you to a more perfecter acknowlegement of the goodneſs of God, and to a ſincere ſympathy with him. Neglect neither the one or [W. 77] the other of theſe duties.

Keep *no* [V. 76] company with a man which is given to detraction; to hear him patiently, and to ſhew a countenance of encouragement, is to partake of his guilt, and prompt him on to a continuance in that vice for *who* all good men ſhun him. Let your companion be virtuous *who* you would make your friend; for an ill man can neither love long, or [W. 77] be long beloved; and the friendſhip of vicious men may more properly be called conſpiracies than friendſhip.

Prefer good ſenſe to wit; and never ſtudy to be diverting without being at the ſame time uſeful: commend nothing ſo much as ſtrict virtue, and let no jeſt intrude on good manners, or [W. 77] ſay any thing that may offend a chaſt ear. Quintilian, an accurate judge of men, was pleaſed with boys, which wept when their ſchool fellows out-did them in learning, becauſe the ſenſe of diſgrace would make they emulous, and emulation would make they good ſcholars.

Xenophon commend the Perſians for the prudent education which they beſtowed upon their children, who [O. 68] they would not permit, to effeminate their minds with amorous ſtories, being fully convinced

vinced how much danger there was in adding weight to the bias of corrupt nature.

Zenocrates keeping a profound ſilence at ſome detracting diſcourſe, they aſked him, why he did not ſpeak? becauſe, ſaid he, I has ſometimes repented of ſpeaking, but never of holding my peace.

If *you* be told at any time that another perſon have ſpoken ill of ye * give *thyſelf* no trouble to refute this report, but put all up with this reply; that you has ſeveral other faults beſides that, who he knows nothing of, and that if he had known them he would have ſpoken worſer § than he have done.

When *you* is engaged in any ſerious affair with any man, but particularly if he is a men of quality and power, conſider with *thyſelf*, how any wiſe and good man of your acquaintance would behave herſelf upon thoſe [F. 35] occaſion, and *thou* will never be at a loſe how to manage your buſineſs with decency and to advantage.

Remember, ſay Epictetus, that if you miſtake that [F. 35] things for free, which nature have made ſervile, and *this* to be your own, who are indeed anothers, *you* ſhall be ſure to meet with many diſappointments; but if *thou* take thing as they really is, look upon no more to be your own, than indeed is ſo; and all that to be anothers which really belong to him; then no body ſhalt ever be able to put any reſtraint upon ye, you ſhall meet with no check or diſappointment, and no man will be able to do thee any prejudice.

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* See the Declenſion of the pronoun *you*, P. 30.

§ See how irregular adjectives are compared, P. 38.

The uſe, ſays a great man, of ſpeech was given to man for the glorifying [T. 72] God, and *benefiting of men.* Theſe being the ends of ſpeech, we has an infallible teſt by who to try our words. For ſince every thing is ſo far laudable, as it anſwers the end of it being, whatſoever part of our diſcourſe, agree not with the primitive end of ſpeech, ſo far do we pervert the uſe of language. It therefore nearly concerns us to bring our words to the touch-ſtone of Revelation; for tho' in our depraved opinion, the eloquence of language may be more regarded than it innocence, and tho' we may think, our words vaniſhes with the breath which utters they, yet they will become records in the court of Heaven, and appear as witneſſes either for, or againſt us, according to that declaration of ſacred writ, *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.*

Detraction is a perverſion of language, and ſignified [U. 73] a withdrawing, or taking away from any thing; and when it is applied to a man reputation, it denote the impairing or leſſening his character in point of fame, and rendering [T. 72] of him leſs valued or eſteemed by others, who is the final end of detraction.

The *wounding* a man reputation is one of the moſt unkind deſigns, that any one man can have upon another, and is always a certain ſign of a depraved mind. And he who have no tenderneſs for his own reputation muſt be loſt to all ſenſe of virtue. On which account, *Solon*, in his laws, preſumes that he which ſells his own fame will ſell the public intereſt. 'Tis true, many have improved this too far, and blows [U. 73] up this native ſpark into

to ſuch flames of ambition, as have ſet the world in a combuſtion; ſuch as *Alexander*, *Ceſar*, and others, which ſacrificed hecatombs to their fame, fed it up to a prodigy upon a canibal diet, the fleſh of men: yet even theſe exceſſes ſerves to evince the univerſal conſent of mankind, that reputation is a valuable and deſireable thing.

Thoſe who employs their inventive faculty, in contriving lies and calumnies againſt their neighbours, had need to conſider timeouſly, how unthriving a trade it is like to prove, that all their falſe accuſations of others will rebound upon theirſelves, and their moſt clandeſtineſt contrivances of this kind, will be detected to their own utter ſhame and confuſion.

Covetouſneſs is the root of all evil, and even lead men, as the Apoſtle Paul ſays to Timothy, *to err from the faith*. It make them fall into many temptations, and ſnares of the devil, and *drave* them on to divers, furious, and dangerous luſts, who plunges them into the abyſs of perdition. Elſewhere the ſame apoſtle, to increaſe our abhorrence of it, call it *idolatry*: and certainly he give it this deſignation, becauſe, whenever it get the poſſeſſion of a man heart, it baniſh from it all fear of God, to ſubſtitute in it place the love of riches. *Take heed, and beware of covetouſneſs*, ſays our Saviour, *for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth*. It's aim is to heap up riches by all means; and however, unlawful they be, yet to the covetous man they is always fair. He live like a beggar, that he mayſt have the pleaſure of dying rich.

Man is born for ſociety, without whom [E. 34] virtue would have no followers, the world would be

be without allurements, and life without pleaſures. God having created man by his almighty power, ſaid, that it was not good that man ſhould be alone, ſo of his rich bounty made him an help meet for he, and forms [U. 73] a perſon with which he might be in ſociety. This ſociety are no thing elſe, but a reciprocal communication among different perſons, which cohabit, with and aſſiſted [U. 73] one another, and by mutual good offices endeavoured [U. 73] to render life more agreeable, and to remove from it, as far as they can, all manner of trouble and uneaſineſs. According to the tempers and diſpoſitions of that [F. 35] who make up ſociety, it is either good or bad; for, *He that walketh with wiſe men ſhall be yet more wiſer; but a companion of fools ſhall be deſtroyed. Evil communications corrupts good manners.*

Therefore take particular care to make a right choice of the perſons with which you aſſociate. Do not liſten to nature in this; for according to it common inclination to evil, it may be ready to enſnare thee into vicious company, from which thou wilt be in danger of acquiring vicious habits: But liſten to the dictates of piety, it will tell thee, *Enter not into the path of wicked men, and go not into the way of evil men.* Conſult prudence, it will teach you how to chooſe thy friends, which is a matter of the greateſt importance to thee; becauſe it is certain that a man commonly contract the paſſions of that [F. 35] with which [E. 34.] he converſe; which the antients knew ſo well, that they make [U. 73] not the leaſt difficulty, in judging of a man qualifications, by the company he kept. *Tell me,* ſaid they, *what company you keep, and I will tell thee what perſon thou are.*

Frequent,

Frequent, as much as poſſible, the company of men of probity and honour, at leaſt the company of that [F. 35] which are reputed ſo; and from amongſt that [F. 35.] pick out one of the moſt virtuouſeſt, and endeavour to make him thy friend. Be not ſurpriſed that the word friend is uſed in the ſingular number; for it is not eaſy to make many; and thou wilt find that a real friend are almoſt as rare in ſociety, as the philoſopher ſtone in chymiſtry; many has carefully ſought for one all their life without finding he. Uſe your utmoſt endeavours to procure one, and thou wilt not be unhappy if you ſucceed. Spare neither complaiſance, reſpect or [W. 77] ſervices for that purpoſe, provided this [F. 35] deſcend not to baſeneſs, which can never happen, if thou makeſt choice of a virtuous man: to ſuch a companion unite yourſelf into a tender, ſincere and ſtrict friendſhip.

Friendſhip, begets friendſhip, and love begat [U. 73] love. Love then that you may be beloved. It is true, that a ſimilitude of manners, tempers and inclinations contribute much to engage our love; wherefore, if you would have a man of merit and virtue to love thee, imitate his virtue, and that will the more eaſily procure his affection; which when you have procured, take care that thou be guilty of nothing that may alienate his regard. Endeavour, as much as poſſible, to prevent he by civilities towards him; and when you has had certain proofs of his having given *thee* his heart, (if thou have opened yours to him,) keep not thy purſe ſhut to him, if he have occaſion for it. If unluckily any cauſe of coldneſs ſhould ariſe between *thee*, ſo that prudence adviſes you to break up with he, take care that thy friendſhip be not turned in-

to

to hatred; but withdraw ſoftly and without noiſe.

There is ſcarce any thing in ſociety who occaſions more juſter and frequenter obſtacles to the acquiſition of friends than pride. This is the vice which made the firſt angels become devils. Take care, not to be tainted with it; and if you would have thoſe with who thou converſe, to love thee, be humble towards all. *A man pride ſhall bring him low, but honour ſhall uphold the humble in ſpirit*, ſay the wiſe man. A proud man is attended with this misfortune, that he diſpleaſe every body but himſelf. It is impoſſible for a vain man to regard reproof, and a man which hated [U. 73] correction can never be reaſonable.

Solomon, ſay, *a wiſe man will hear and increaſe in learning, but fools deſpiſes wiſdom and inſtruction.* If you deſire honour, render thyſelf worthy of it: guard againſt pride and abſtained from covetouſneſs, gluttony, idleneſs, uncleanneſs, anger and envy. Theſe is vices which all men cries out againſt, and which, notwithſtanding, prevails almoſt univerſally among all men. The covetous man, however ſenſible he may be of the naughtineſs of *theſe* vice; yet he endeavour to diſguiſe it under the name of frugality: and having perſuaded himſelf of this, he would have all others agrees with he in the ſame opinion of his conduct. So it is in all other vices, thoſe which practiſes they follows ſome ſuch method for their juſtification. Therefore avoid all unreaſonable practices, that you may not be reduced to the neceſſity of attempting to conceal thy vitious inclinations, under the veil of ſome apparent virtue.

The covetous heap up riches which is prejudicial to he, and the glutton ſpared nothing to procure pleaſures

pleaſures, who muſt tend to his deſtruction. The former to ſatisfy his covetouſneſs, abſtain from neceſſary things; the latter to ſatisfy his ſenſuality, cannot abſtain from ſuperfluities. The one *locks* his reaſon in his coffers, with his gold and ſilver; the other *laviſhed* his upon his ordinary delights, wine and delicious food. The glutton imagines that he live for no other end but to eat and drink; of which he is ſo firmly perſuaded, that he can apply himſelf with pleaſure to no duty of civil ſociety: what elſe can be expected of the man, *whoſe*, kitchen is his temple, and *of whom* [U. 73] his belly is his god? Abſtain ſo deſtructive a vice; but, follow the advice given *thee*, in the Proverbs of *Solomon*, when he ſay, *Be not among wine bibbers, among riotous eaters of fleſh, for the drunkard, and the glutton ſhall come to poverty, and drowſineſs ſhall clothe a man with rags.*

Little minds is moſt delighted with the knowlege of trifles; indolent mind with things which ſerves only to amuſe or entertain the fancy; curious minds is beſt pleaſed with facts; and worldly minds eſteems no knowlege equal to that of knowing how to become rich; but a wiſe man prefer the knowlege of God and himſelf to all other kinds of knowlege.

There is nothing more impiouſer, nothing more barbarouſer than man turned ſavage.

A human ſoul without education is like marble in the quarry, who ſhews none of it inherent beauties, till the ſkill of the poliſher fetches out the colours, and diſcover the ornamental clouds and veins that run through the body of it. Education after the ſame manner draw out to view every latent virtue, who without ſuch helps, would never be able to make their appearance.

Faulty Paſſages from the SPECTATOR, LOCKE, SWIFT, *&c.*

Note. If any of the following paſſages fall not immediately under ſome one or other of the preceding rules of Syntax, the improper word will be put in Italics, and the proper one inſerted within brackets; and in defective ſentences, the word or words wanting, will be alſo inſerted in the ſame manner.

Examples of the improper uſe, or application of the ARTICLE.

He was a man of the greateſt cunning, and uſed all his art as *a means* of inſinuating himſelf into his prince's favour, *&c.*

The indefinite article ought not to be prefixed to nouns of the plural number. It ſhould be—— *a mean*, or, ſtill more properly—— *the means* of inſinuating himſelf into his prince's favour, *&c.*

What makes any thing *a means* fit for the end, *&c.* *Boſton.*

There is *a* elevation, which is independent of fortune, *&c.* *Moral Reflections*, P. 71.

The firſt is *a* unanimous and warm addreſs of the general aſſembly to the king and parliament, for a repeal of the act *decimo Annæ* reſtoring *patronages.*

Would all men act from views ſo worthy of this great concern, it would be *a* likely *means*,—— to put an end to the prevailing confuſions among us. *Dickinſon.*

A good name ſhould not be reſted in as an end, but employed as *a means* of doing ſtill farther good. *Atterbury's Sermons.*

Of

Of the PRONOUN.

Where the agreement or diſagreement is by *this means* [F. 35] plainly and clearly perceived, it is called demonſtration, it being ſhewn to the underſtanding, and the mind made ſee it is ſo. *Locke.*

Means being plural, the definitive *this* ought to be likewiſe plural; thus,

Where the agreement or diſagreement is by *theſe means* plainly and clearly perceived, *&c.*

Bleſſed with the means of making many people happy, he perverted *that means* [F. 35] to render every body as miſerable as he could.

I know thee not, nor ever ſaw till now,
Sight more deteſtable than *him* and *thee.*
Milton, P. L.

It is not for me to celebrate the lovely height of her forehead, the ſoft pulp of her lips,——but ſhall leave them to your own obſervation when you come to town; which you may do at your leiſure, for there are many in town richer than *her* whom I recommend. *Guardian*, N° 27.

It ſhould have been,——for there are many in town richer than *ſhe* [is] whom I recommend.

Now, now I ſeize, I claſp *thy* charms,
And now *you* [R. 70] burſt, ah! cruel from my arms. *Pope.*

Better thus,

Now, now I ſeize, I claſp *your* charms,
And now *you* burſt, ah! cruel from my arms.

For him who ſits above and laughs the while
At thee ordain'd his drudge, to execute

Whate'er his wrath, which he calls juſtice, bids,
His wrath, which one day will deſtroy *ye* both.
Milton, P. L.

Tho' *ye* be uſed in the nominative, it is improper in any of the oblique caſes. The active verb [deſtroy] governs the accuſative.

It ought to be,

——————which one day will deſtroy *you* both.

Take me, my Celia, to thy breaſt;
And lull my wearied ſoul to reſt;
For ever in this humble cell
Let thee and *I*, my fair one, dwell.
Prior, P. 92.

It ought to be,

Let thee and *me*, my fair one, dwell.

However, let you and *I*, ſir, be at as little variance as poſſible. *Hervey.*

Whom do men ſay that I am?——But whom [K. 66] ſay ye that I am?
Matth. xvi. 13, 15.

The verb *ſay* does not here govern the relative in the accuſative. It ought to be,

Who do men ſay that I am?——But *who* ſay ye that I am?

But tyrants dread *ye*, leſt your juſt decree
Transfer the power and ſet the people free.
Prior.

Whoe'er [O. 68] I woo, myſelf would be his wife.
Shakeſpear.

Better thus,

Whome'er I woo, myſelf would be his wife.

But

But are there any perſons in the world ſo juſt, as abſolutely to ſtand in need of no repentance? No, there never was any ſuch perſon in the world, *him* [S. 71] only excepted, who ſaid this, our bleſſed Saviour, *&c.* *Tillotſon, Sermon* 16.

It ought to be,——*He* only excepted, who ſaid this, *&c.*

I have not wept *this* forty years. *Dryden.*

To make the adjective pronoun agree with years, it ought to have been,

I have not wept *theſe* forty years.

The ſun upon the calmeſt ſea,
Appears not the half ſo bright *as thee.* *Prior.*

To make the conſtruction good, it ought to be, ——half ſo bright *as thou*, i. e. by ſupplying the ellipſis, *as thou art.*

Then finiſh, dear Cloe, this paſtoral war,
And let us like Horace and Lydia agree;
For thou art a girl as much brighter *than her.*
As he was a poet ſublimer *than we.* *Ibid.*

It ought to be.——*than ſhe* [is] and *than I* [am].

The lover got a woman of a greater fortune than *her* he had miſſed. *Guardian.* N°. 97.

But ſhe is much younger than *me.*
Art of ſpeaking.

Of improper COMPARISON.

My manner of life——know all the Jews *which* knew me from the beginning (if they would teſtify) that, after, the moſt ſtraiteſt [H. 39] ſect of our religion, I lived a Phariſee. *Acts*, xxvi. 4, 5.

——————The Duke of Milan, and his *more braver* daughter could controul thee.

Shakeſp. Tempeſt.

For I ſuppoſe, I was not a whit behind the *very chiefeſt* of the Apoſtles. 2 *Cor.* ii. 5.

For in nothing am I behind the very chiefeſt of the Apoſtles. 2 *Cor.* xii. 11.

A dreadful quiet felt and *worſer* far,
Than arms, a ſullen interval of war. *Dryden.*

The proper compariſon is, *Ill, worſe, worſt,* not, *Ill, worſer,* &c.

THE PAST TIME OF THE VERB *improperly uſed inſtead of the participle paſt, &c.*

See p. 59 and 60.

I have *choſe* [choſen] to explain the uncertainty of propoſitions in a ſcholaſtic way, on purpoſe to ſhew the abſurdity and inconvenience there is to think of them, as of any other ſort of realties, than barely as abſtract Ideas with names to them.

Locke, Vol. 2. P. 202.

If I might recommend the few ſheets I have *wrote* on this ſubject for any thing, it is their deſign, *&c. Ogilvie Preface. Day of Judgment.*

——————therein lies one great obſtacle to our clear and diſtinct knowlge, eſpecially in reference to ſubſtances; and from thence *has roſe* a great part of the difficulties about truth and certainty.

Locke, Eſſay, V. 2. P. 185. §. 1.

In the next world we ſhall not have a living ſoul wanting nouriſhment as in this world; but ſuch a quickning ſpirit as ſhall convey life without being *beholding* to eating and drinking for it.

Nichols, V. 1. P. 514.

The

The preſent participle is here uſed inſtead of the paſt. It ſhould have been,

———————ſuch a quickning ſpirit as ſhall convey life without being *beholden* to eating and drinking for it.

I would not be *beholding* to fortune for any part of the victory. *Sidney.*

——— therefore he ſpake and commanded, that they ſhould heat the furnace, one ſeven times, more than it was wont to be *heat*. *Dan.* iii. 9.

A free conſtitution, when it has been *ſhook* [ſhaken] by the iniquity of former adminiſtrations. *Lord Bolinbroke.*

The petticoat no ſooner *begun* to ſwell but I obſerved its motions. *Spectator.*

Then palaces ſhall riſe; the jovial Son
Shall finiſh what his ſhort liv'd ſire *begun*.
Pope's Meſſiah.

A ſecond deluge learning thus o'er run,
And the monks finiſh'd what the Goths begun.
Eſſay on Criticiſm.

Here the particples *begun* and *o'er run* are unneceſſarily uſed inſtead of the *paſt time* of the verbs. The rhyme would have been equally good, thus,

A ſecond deluge learning thus o'er-ran,
And the monks finiſh'd what the Goths began.

And certain of the Phariſees ſaid unto them, why do ye that which is not lawful to *do* on the Sabbath days.——

The above ſentence ſeems defective either in the conſtruction or the order of the words. It ought to be,——————why do ye that which *it* is not lawful

lawful to do on the Sabbath days? Or, —— why do ye that which is not lawful to be done——

When the *end* or *deſign* of an action is ſubjoined, under a *condition*, *ſuppoſition*, or ſome word of *wiſhing*, it is more properly expreſſed in the conjunctive mode than in the indicative; as,

After all, if a man's temper *was* [were] at his own diſpoſal, I think, he would not chooſe to be of either of theſe parties; ſince the moſt perfect character is that which is formed out of both of them.

Spect. N° 598.

In a word, a man ſhould not live as if there *was* no God in the world, nor, at the ſame time as if there were no men in it. *Spect.* N° 598.

Wiſhing of all employments is the worſt.
Philoſophy's reverſe! and health's decay!
Was [were] I as plump as ſtall'd theology,
Wiſhing would waſte me to this ſhade again;
Was [were] I as wealthy as a ſouth ſea dream,
Wiſhing is an expedient to be poor. *Dr. Young.*

I have done but little, by theſe obſervations, conſidered in themſelves, and I ſhould never have taken the pains to digeſt them, much leſs ſhould I have ever ventured to publiſh them, if I *was* [were] not convinced, that nothing tends more to the corruption of ſcience than to ſuffer it to ſtagnate.

Treatiſe on the Sublime, p. 38.

——And will aſk you ſeriouſly, if ever you *was* [were] acquainted with an angel or a goddeſs.

Hume's Eſſ. p. 224.

'Tis therefore the actual receiving of Ideas from without

without that gives us notice of the exiſtence of other things, and *make* us know, that ſomething doth exiſt at the ſame time without us, which cauſes *that* ideas in us, tho' perhaps we neither know, nor conſider how it does ſo.

Knowing that you was [I. 65] my old maſter's good friend, I could not forbear ſending you the melancholy news of his death. *Spectator.*

Tho' we apply *you* to a ſingle perſon, yet the verb agreeing with it ſhould be in the plural number; thus,

Knowing that you *were* my old maſter's good friend,———

Thou *will* not take the trouble to be bleſs'd.
Dr. Young.

Juſt of *thy* word, in every thought ſincere,
Who *knew* no wiſh but what the world might hear.
Pope. Epitaph.

See Rule IX. P. 70. It ſhould be,

Juſt of *thy* word, in every thought ſincere,
Who *knewſt* no wiſh but what the world might hear.

A ſmall coalman by *waking of* [T. 72] one of theſe diſtreſſed gentlemen, ſaved him from ten years impriſonment. *Spectator*, N° 597.

It is not *me* you are in love † with, for I was very ill, and kept my chamber all that day, your humble ſervant. *Spectator.*
T. N° 290.

† *With* governs *whom* underſtood, not *me*.

He had a good genius, a clear head, a lively fancy, *cultivate* [cultivated] by a liberal education, *improven* [improved] by cloſe ſtudy, &c.

The

The *preſent time* of verbs ending in *-ate* is often, but improperly, uſed inſtead of the paſt time, and the participle, as in the preceding example. *Improven* is never uſed, by any Engliſh writer, as the participle of the verb *to improve*.

Neuter verbs ſignifying ſome ſort of motion, change of place, or poſture, *&c.* admit of a paſſive form without loſing their neuter ſignification; as, He is come. He is gone. I am ſet, *&c.* but the propriety of the neuter verb, in the paſſive form, is doubtful, in the following examples.

He is ſenſible how much he has tranſgreſſed the law of God, how very far he *is* departed from the purity and holineſs of the divine nature.

Dickinſon's Letters.

Better thus,————how very far he *has* departed from the purity————

——I ſcarce know which ſide has the better of it, till I am informed by the tower-guns that the place *is* ſurrendered. *Spectator*, N° 165.

I wiſh it were as eaſy to juſtify our lives as our religion; I do not mean in compariſon of our adverſaries,—but in compariſon of the rules of our holy religion, from which we *are* infinitely ſwerved.

Tillotſon, Sermon 27.

Better thus,————but in compariſon of the rules of our holy religion, from which we *have* infinitely ſwerved.

The whole obligation of that law and covenant which God made with the Jews *was* alſo ceaſed.

Id.

Bette

Better thus, The whole obligation of that law and covenant, which God made with the Jews *had* alſo ceaſed.

I am led into this train of thoughts by a little manuſcript which *is* lately fallen into my hands.

Spectator.

Examples in which the adjective is uſed inſtead of the adverb, or the adverb inſtead of the adjective.

There is an ability of the mind, to revive its ideas *again*, and as it were paint them anew on itſelf, tho' ſome with more, ſome with leſs difficulty: ſome more *lively* and others more obſcurely.

Lock. V. Ch. 10. § 2.

Better thus, There is an ability of the mind, to revive it's ideas, and as it were paint them anew on itſelf, tho' ſome with more, ſome with leſs difficulty: ſome more *livelily* and others more obſcurely.

If this were not ſo, there could be no room for thoſe indifferent and *viſible* trifling actions, to which our wills are ſo often determined.

Id. Ch. 21. § 44.

I fancy from what I have ſaid, it will almoſt appear a doubtful caſe to many a wealthy citizen, whether or *no* he ought to wiſh his ſon ſhould be a great genius, *&c.* *Spect.* N° 353.

By ſupplying the ellipſis, the impropriety of *no* in this ſentence will be evident, thus,

I fancy from what I have ſaid, it will almoſt appear a doubtful caſe to many a wealthy citizen, whether he ought to wiſh his ſon ſhould be a great genius,

nius, or, whether he ought to wiſh his ſon ſhould *not* be a great genius.

How is it poſſible for perſons who are no way inclined to a paſſion, nor moved with an object to be *lively* touched with its deſcription.

Critical Reflections.

—— to convince all that are ungodly among them of all their ungodly deeds which they have *ungodly* committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.

Jude 15.

Touching things which are generally received,—we are *hardlieſt* able to bring ſuch proof of their certainty as may ſatisfy gainſayers. *Hooker.*

Example of improprieties in the uſe of the PREPOSITION.

—— upon whom (*viz.* a barbarous people) chaſtiſed compoſition would have probably loſt it's effect, as it's beauties are not perceptible *to* (by) the rude and illiterate. *Ogilvie, Eſſ. on Lyric Poetry.*

If there *is* (be) any thing in this paper which ſeems to differ *with* (from) any paſſage of laſt Thurſday's, the reader will conſider this as the ſentiments of the Club, and the other as my own private ſentiments, or rather thoſe of Pharamond.

Spect. N° 99.

Inelegance and obſcurity ariſe ſometimes from the improper uſe of conjunctions.

France was diſpoſed to conclude a peace upon ſuch conditions, *as* [that] it was not worth the life of a ſingle grenadier to refuſe them.

Swift.

They would have given him ſuch ſatisfaction in other

other particulars *as* [that] a full and happy peace muſt have enſued. *Clarendon.*

Securing to yourſelves a ſucceſſion of able and worthy men, *as* [who] may adorn this place. *Atterbury.*

——Such ſharp replies, *that* [as] coſt him his life in a few months. *Clarendon.*

——There was not a man *ſo* ſanguine, *who* [as] *did not* [not to] apprehend ſome ill conſequence from the late change. *Swift.*

They will concern the female ſex only, and import no more, *but* [than] that ſubjection they ſhould ordinarily be in to their huſbands. *Locke.*

The new moon was no ſooner up, and ſhining in all it's brightneſs, *but* [than] he opened the gates of Paradiſe. *Guardian.* N° 167.

If the appointing and apportioning of penalties to crimes be not *ſo* properly a conſideration of juſtice, *but rather* [as] of prudence in the Law-giver. *Tillotſon.*

Breaking a free conſtitution by the very ſame errors, *that*, [by which] ſo many have been *broke* [broken] before. *Swift.*

The duke had not behaved with that loyalty, *as* (with which) he ought to have done. *Clarendon.*
—With thoſe thoughts *as* [which] might contribute to their honour. *Id.*
—In the order, *as* in [which] they lie in the preface. *Middleton.*

If a man have that penetration of judgment, *as* [that] he can diſcern what things are to be laid open. *Bacon.*

—This computation being *ſo* eaſy and trivial, *as* [that] it is a ſhame to mention it. *Swift.*

It is the nature of extreme ſelf-lovers *as* [that] they will ſet a houſe on fire, *and* [tho'] it were but to roaſt their eggs. *Bacon.*

Of PERIODS, *and the proper* ARRANGEMENT *of words in them.*

The great end of all language, whether written or ſpoken, being to communicate our thoughts, or what paſſes in our own minds to others; it is a particular happineſs when that can be done, ſo as to transfer them in the ſhorteſt manner poſſible, and at the ſame time to be fully underſtood. A knowlege of words, as to their agreement or government, however uſeful, is not ſufficient for this end. We muſt likewiſe be attentive, 1ſt, To a proper choice of words, and, 2dly, To their arrangement in proper periods. Want of perſpicuity often ariſes, from inattention to each of theſe.

Improper words are either ſuch as convey no meaning at all, or a meaning different from what was intended. Faults of this kind are to be met with in all writers.

Examples.

Corrupt men are pleaſed to have thoſe great points of the Chriſtian religion made ſuſpected, which withhold them from *views* of pleaſure and intereſt, or make them uneaſy in the *commiſſion of* them. *Bp. of Cloyne.*

The

The *commiſſion of views* ſeems to be a phraſe not very intelligible or proper; it would be better, *the proſecution of* them: *or*, which withhold them from *purſuing their* pleaſure and intereſt, or make them uneaſy in the *purſuit*.

There is no other expedient for maintaining uniformity, but by baniſhing for ever all curioſity, and all *improvement* in ſcience and *cultivation*. *Hume*.

If *improvement in cultivation* be meant, it is not eaſy to perceive what addition, the idea, conveyed by any one of theſe words, receives, by being thus united: the impropriety will better appear, if you ſay *improvement in improvement*, which ſignifies the ſame thing with the other expreſſion. But if *cultivation* be added as ſomething different from *improvement in ſcience*, it will be equally improper.

Another example of big ſounding words without any meaning may be found in Young's Laſt Day, where, ſpeaking of the man who brought Pompey's head to Cæſar, he ſays,

——Julius *frown'd the bloody monſter dead*,
Who brought the world in his great rival's head.

Aloft, the ſeats of bliſs their pomp diſplay,
Brighter than brightneſs, the diſtinguiſh'd day.
Laſt Day.

The Poet, by ſtraining to convey a grand and more diſtinct idea, ſeems either to have conveyed none at all, or a very confuſed one.

The Queen died in child-bed, and the Infant *lived not long after*. *Hume*.

The ſenſe here is left very obſcure; it would ſeem to import that the child did not live till ſome time

after the Queen's death, or that not long after her death the infant was alive; whereas, the meaning is, that the child died ſoon after the Queen.

And yet you would reliſh the propoſal, tho' *never* ſo inconſiſtent and incongruous; what flatters, never fails of reception; &c. *Second* Olinthian *of* Demoſthenes, *tranſlated by* Lord Lanſdowne.

Never ſo inconſiſtant, &c. ſhould be *ever ſo inconſiſtant*, &c.—*never* is proper in the latter clauſe.

Sir Roger would frequently have bound Moll White over to the County Seſſions, had not his chaplain, with much ado, *perſuaded him to the contrary*. *Spect.* N° 117.

The impropriety of this paſſage will appear if we attend to the meaning of the word *contrary*, which does not barely ſignify ſomething *different* from what was propoſed, but the reverſe of it; the *contrary* then of binding Moll White over to the County Seſſions, is binding them over to her. The proper expreſſion would have been, *diſſuaded him from it*.

The criminal, for the firſt offence, was ordered to be burned in the hand with a letter marking his crime: after which he was puniſhed capitally for *every new* offence. *Hume.*

It ought to have been, ——— and if he offended a ſecond time, to be capitally puniſhed.

When I ſee perſons ſick of themſelves *any longer than* they are called away by ſomething that is of force to chain down the preſent thought. *Spect.* N° 626.

The meaning of this paſſage can only be gathered from

from what follows, viz. when I ſee them hurry from country to town, and from the town back into the country again, continually ſhifting poſtures, and placing life in all the different lights they can think of, &c. ——— After conſidering the whole paſſage in it's connexion, it appears, that the words in the former part convey a meaning totally different from that which was intended. It might have been helped thus, When we ſee perſons ſick of themſelves *ſo ſoon as they are not any longer* called away by ſomething that is of force to chain down, &c.

For, the eſtabliſhment of the Jewiſh and Chriſtian religions, which were events ſubſequent and contemporary with the miracles related to be wrought in atteſtation of both, *theſe events are juſt what* we ſhould have expected, upon ſuppoſition ſuch miracles were really wrought to atteſt the truth of thoſe religions. *Butler.*

Better thus. For, the eſtabliſhment of the Jewiſh and Chriſtians religions, which were events ſubſequent to, and contemporary with the miracles related to be wrought in atteſtation of both, *are events juſt ſuch as* we ſhould have expected, upon ſuppoſition *that* ſuch miracles, &c.

In them the author declares, that he received the goſpel in general, and the inſtitution of the communion in particular, not from the reſt of the Apoſtles, or *jointly together* with them, but alone, from Jeſus Chriſt himſelf. *Butler.*

Speaking of the *Helepo'is* which Demetrius uſed in the ſiege of Rhodes, the tranſlator of Rollin's Ancient Hiſtory, ſays,

Theſe engines were mounted on wheels, and were made to batter the walls during the attack with *impregnable* force by near a thouſand men.

When *what* I long muſt love, and long muſt mourn,
With fatal ſpeed was urging his return.

Prior.

What is improperly applied to a perſon without a queſtion. It ought to have been,

When *whom* I long muſt love, and long muſt mourn,
With fatal ſpeed was urging his return.

Oft have I ſeen a timely parted ghoſt,
Of aſhy ſemblance, meagre, pale and bloodleſs,
Being all deſcended to the lab'ring heart,
Who, in the conflict that *it* holds with death,
Attracts the ſame for aidance 'gainſt the enemy.

Shakeſpeare. Hen. 6.

Who, in the conflict that *it* holds, *&c.* ſhould be, that *he* holds, otherwiſe the perſonification is deſtroyed.

If I waſh myſelf with ſnow water, and make my hands *never* ſo clean: *Job* ix. 30.

Never ſignifies *at no time*, *&c.* It ſhould have been,

If I waſh myſelf with ſnow water, and make my hands *ever* ſo clean.

The wrought plate, dollars, and other coin which fell into their hands amounted to 30,000 *l.* ſterling, beſides ſeveral rings, bracelets and jewels, *whoſe* value could not then be aſcertained. *Anſon's Voyage.*

Whoſe is thought to be improperly applied to expreſs the genitive of things, except in the poetic ſtyle

ſtyle, where even inanimate things are frequently conſidered as bearing a perſonal character.

It ſhould have been, ——— beſides ſeveral rings, bracelets and jewels, the value *of which* could not then be aſcertained.

Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou *wilt*. *Matth.* xv. 28.

Wilt is not an auxiliary here. It ſhould be,

——— be it unto thee even as thou *willeſt*.

See note 1. upon *ſhall* and *will*, p. 46.

And Caleb ſaid unto her, What *wilt* thou? *Judges* i. 14.

Note 1. p. 46.

Thou that art the author of life canſt doubtleſs reſtore it alſo, if thou willeſt, and when thou willeſt, but whether thou *willeſt* pleaſe to reſtore it or not, that thou alone knoweſt. *Atterbury Ser.* 1.

Willeſt is not properly uſed as an auxiliary.

It ought to be, ——— but whether thou *wilt* pleaſe to reſtore it or not, that thou alone knoweſt.

We *were* no ſooner *ſat* down, but after looking upon me a little, My dear, ſays ſhe, turning to her huſband, you may now ſee the ſtranger that was in the candle laſt night. *Spectator*. N° 7.

It ought to be,

We *had* no ſooner *ſitten* down, but after looking upon

upon me a little, My dear, ſays ſhe,——————

By this alſo a man may underſtand, when it is that men may be ſaid to be conquered; and in what the nature of Conqueſt and the right of a Conqueror *conſiſteth*: for this ſubmiſſion is *it* implieth them all. *Hobbs.*

Conſiſteth muſt be underſtood to the nominative *nature* of conqueſt, otherwiſe it ought to have been *conſiſt*, thus,

By this alſo a man may underſtand, when it is that men may be ſaid to be conquered; and in what the *nature* of conqueſt *and the right* of a conqueror *conſiſt*: for this ſubmiſſion is *that which* implieth them all.

It is an unanſwerable argument of a very refined age, the wonderful *civilities* that have paſſed between the nation of authors and *thoſe* of readers. *Swift.*

This ſentence would have been more grammatical, had it been ſaid,

The wonderful *civilities* that have paſſed between the nation of authors and *that* of readers, *are* an unanſwerable argument of a very refined age.

You are a ſtep higher than a philoſopher, a divine; yet have *too* much grace and wit *than* to be a biſhop. *Swift to Pope.*

Than either ſeems to be unneceſſary, or *too*, improper. It would be better, thus,

You are a ſtep higher than a philoſopher, a divine; yet have too much grace and wit to be a biſhop.

Or

Or thus,

——— yet have *more* grace and wit, than to be a biſhop.

All which with the king's and queen's ſo ample promiſes to *him* ſo few hours before *the conferring* the place on another, and the duke of York's manner of receiving *him* after *he* had been ſhut up with *him*, as *he* was informed, might very well excuſe *him* for thinking *he* had ſome ſhare in the affront *he* had undergone. *Clarendon.* Cont. p. 269.

The utility of pronouns in language is abundantly evident; yet where the uſe of them creates any ambiguity or confuſion in the ſenſe, the name itſelf, and not the pronoun, ought to be uſed. The laſt quoted ſentence, as it ſtands, requires a careful peruſal of ſeveral preceding pages to underſtand it fully; which would have been, at leaſt, more intelligible by uſing the name inſtead of the pronoun. Thus,

All which, with the king and queen's ſo ample promiſes to *the treaſurer* ſo few hours before the conferring *of* the place on another, and the duke of York's manner of receiving him, after the chancellor had been ſhut up with the duke, as he was informed, might very well excuſe him for thinking the chancellor had ſome ſhare in the affront he had undergone.

RULE I.

A ſentence or period in language ſhould contain one intire thought, and different thoughts ſhould be ſeparated in the expreſſion, by placing them in different ſentences or periods.

This

This rule is tranſgreſſed, either by concluding the the period, before the ſenſe be completed: or by crowding into it too many, or uſeleſs particulars.

Examples.

During the time of ſupper, which was very elegant, we were entertained with ſeveral pieces of the fineſt muſic, compoſed by the moſt celebrated maſters of Italy; *and* indeed there is nothing that raviſhes me ſo much as ſome of the Italian muſic.

Here are two different thoughts conjoined in the ſame ſentence by the copulative *and*.

And ſuch an aſſurance and certainty multitudes have attained, and enjoy the comfort of; and indeed it is of ſo high importance, *that* it is a wonder any thoughtful Chriſtian, that believes an eternity, can be eaſy one week, or one day without it.

Maſon.

Better thus. And ſuch an aſſurance and certainty multitudes have attained, and enjoy the comfort of *it*. And indeed, *this aſſurance* being of ſo high importance, it is a wonder that any thoughtful Chriſtian, who believes an eternity, can be eaſy one week, or one day without it.

Some men admire the heights of mountains, the the huge waves of the ſea, the ſteep falls of the rivers, the compaſs of the ocean, and the circuit of the ſtars, and paſs by themſelves without admiration; *and* who can ſufficiently admire the noble nature of that creature Man, who hath in him the mortal and immortal, the rational and irrational natures united, and ſo carries about with him the image of the whole creation?

Know-

Knowlege prepares and diſpoſes for practice, and practice is the beſt way to perfect knowlege of any kind; and truly mere ſpeculation is a very raw thing in compariſon of that true and diſtinct knowlege which is gotten by practice and experience.

Better thus. Knowlege prepares and diſpoſes for practice, and practice is the beſt way to perfect knowlege of any kind. Speculation is a very raw thing in compariſon of that true and diſtinct knowlege which is gotten by practice and experience.

He had acquired a vaſt fortune by trade; *but* virtue is the greateſt ornament to a man's character.

RULE II.

Members of a period which expreſs things tranſacted at different periods of time, ought not to be conjoined by a copulative.

Examples.

Caſſander finding himſelf vigouroufly preſſed by Demetrius, agreed with Lyſimachus to ſend ambaſſadors to Seleucus and Ptolemy to repreſent to them the ſituation to which they were reduced. Theſe *had likewiſe been offended* at the contemptible manner in which they were treated by Demetrius, *and* immediately entered into the confederacy; after which they haſtened into Aſſyria to make preparations for this new war.

The ſame thing might have been more neatly expreſſed by the paſſive participle; thus,

Theſe likewiſe *having been offended* at the contemptible manner in which they were treated by Demetrius, immediately entered into the confederacy,

racy, after which they haſtened into Aſſyria to make preparations for this new war.

A deep impreſſion of grief and reſentment *had been made*, by the diſcourſe and preſence of Guſtavus, upon the minds of the Dalecarlian peaſants, and they unanimouſly took up arms; and entreated Guſtavus to command them, *being charmed* with his graceful mein, *and admiring* the largeneſs of his ſtature, and the ſtrong conſtitution of his body.

Better thus. A deep impreſſion of grief and reſentment *having been made*, by the diſcourſe of Guſtavus, upon the minds of the Dalecarlian peaſants, they unanimouſly took up arms, entreating Guſtavus to command them, *being charmed* with his graceful mein, *and* [Rule 3.] *filled with admiration at* the largeneſs of his ſtature, and the ſtrong conſtitution of his body. Or thus. The diſcourſe and preſence of Guſtavus having made a deep impreſſion of grief and reſentment upon the minds of the Dalecarlian peaſants, they, being charmed with his graceful mein, large ſtature, and ſtrong conſtitution of body, unanimouſly took up arms, and entreated Guſtavus to command them.

The Senators, who ſtill acknowleged King Eric, aſſembled at Wadeſtein, to conſult about the moſt proper methods to put a ſtop to theſe diſturbances. But Engelbrecth, *had been informed* of their deſign and was reſolved either to perſuade or fright them into a ſenſe of their duty to their country.

Better thus. But Engelbrecth, *having been informed* of their deſign, was reſolved either to perſuade or fright them into a ſenſe of their duty to their country. Or thus. But Engelbrecth, *who had been informed* of their deſign, was reſolved either to

to perſuade or fright them into a ſenſe of their duty to their country.

RULE III.

When two things are ſo connected as to require but a copulative, it is agreeable to find an uniformity preſerved in the different members of the period.

Examples.

Hither people bring their laquies out of ſtate, and here it is that all they ſay at their tables, and *is acted* at their houſes, is communicated to the whole town.

Here the conſtruction is unneceſſarily varied; it ought to have been, —— here it is that all they ſay at their tables, and *act* at their houſes, is communicated to the whole town.

Caſſander cauſed the young king Alexander, and his mother Roxana to be ſecretly put to death. Polyſperchon, who governed in Peloponneſus, took this opportunity to declare openly againſt the conduct of Caſſander, *and made* the people ſenſible of the enormous wickedneſs of this action, with a view *of rendering* him odious to the Macedonians, *and entirely ſupplant* him in their affections.

Better thus. Polyſperchon, who governed in Peloponneſus, took this opportunity to declare openly againſt the conduct of Caſſander, and to make the people ſenſible of the enormous wickedneſs of this action, with a view *to render him* odious to the Macedonians, and *entirely ſupplant* him in their affections.

Or thus. Polyſperchon, who governed in Peloponneſus, took this opportunity of declaring openly againſt the conduct of Caſſander, and of making the people ſenſible of the enormous wickedneſs of this action, with a view of rendering him odious to the Macedonians, and *of entirely ſupplanting* him in their affections.

It is for this I am a voluntary exile from my father's houſe, who, after my mother's death, intrenched on my religious liberty, reſtrained me from public worſhip, and *forbid me reading* my Bible.

Mrs. Rowe's Letters.

Better thus. It is for this I am a voluntary exile from my father's houſe, who, after my mother's death, intrenched on my religious liberty, reſtrained me from public worſhip, and *forbade me to read* my Bible.

He ſpoke and *bid* the welcome table ſpread,
Then talk'd of virtue till the time of bed.

Parnell, Hermit.

Better. He ſpoke and *bade*———

Did he not *fear* the Lord, and *beſought* the Lord, and the Lord *repented* him of the evil which he had pronounced againſt them? *Jer.* xxvi. 19.

There is here an unneceſſary change of conſtruction. It ought to be.

Did he not *fear* the Lord, and *beſeech* the Lord, and *did* not the Lord *repent* him of the evil which he had pronounced againſt them?

'Tis therefore the actual receiving of ideas from without that gives us notice of the exiſtence of other things,

things, and *make* us know, that ſomething doth exiſt at the ſame time without us, which cauſes *that* ideas in us, tho' perhaps we neither know, nor conſider how it does ſo. *Locke, Eſſay.*

' Our liableneſs to error might be a conſtant admonition to us, to ſpend the days of this our pilgrimage with induſtry and care in the *ſearch and following of* that way of life, which might lead us to a ſtate of greater perfection. *Locke*, V. 1. p. 272.

Better thus. ——————————— in the *ſearch and purſuit of* that way of life, which might lead us to a ſtate of greater perfection.

¶ The following paſſages are faulty on account of an unneceſſary change of conſtruction.

The theological rage which had been long boiling in men's veins, *ſeems* to have attained it's laſt ſtage of virulence and ferocity. *Hume.*

The ſenſe evidently requires, that the conſtruction ſhould have been, without variation, continued to the end. It ſhould have been,

The theological rage which had been long boiling in men's veins *ſeemed* to have attained———

This may perhaps be matter of jeſt, or *is overlooked* by thoſe who do not turn their thoughts upon the actions of others. *Guardian.* N°. 87.

Better thus. This may perhaps be matter of jeſt, and may *be overlooked* by thoſe who do not ——

The court of Rome gladly laid hold on all the opportunities which the imprudence, weakneſs, or neceſſities of princes *afford* it to extend it's authority. *Hume.*

Better thus. The court of Rome gladly laid hold on all the opportunities which the imprudence, weakneſs, or neceſſities of princes afforded it———

The ſilent heart which grief aſſails,
Treads ſoft and loneſome o'er the vales,
See daiſies open, rivers run,
And ſeeks (as I have vainly done)
Amuſing thought.———

Parnell, Hymn to Contentment.

[Better thus,] The ſilent heart ———
Sees daiſies open, rivers run,
And ſeeks ———

Now ſunk the ſun, the cloſing hour of day
Came onward, mantled o'er with ſober grey;
Nature in ſilence *bid* the world repoſe;
When near the road a ſtately palace roſe.

Parnell, Hermit.

Theſe were not the clues that *lead* him into the diſcovery of the truth and certainty of thoſe propoſitions. *Locke*, V. 2. p. 200.

Better thus. Theſe were not the clues that *led* him———

——— Tho' heaven's King
Ride on thy wings, and thou with thy compeers,
Us'd to the yoke, draw'ſt his triumphant wheels,
In progreſs thro' the road of heaven ſtar-pav'd.

Milton, P. L. iv. 973.

The conjunction *Tho'* governs not only the verb *Ride* in the conjunctive mode, but alſo the verb *draw'ſt*. It ſhould therefore be,

——— Tho' heaven's King
Ride

Ride on thy wings, and thou with thy compeers,
Us'd to the yoke *draw* his triumphant wheels,
In progreſs thro' the road of heaven ſtar-pav'd.

I would be glad to know what intervals the lower clergy *can* poſſibly ſet apart for the improvement of their minds, or which way they could be furniſhed with books. *Swift.*

Better thus. I would be glad to know what intervals the lower clergy *can* poſſibly ſet apart for the improvement of their minds, or which way they *can* be furniſhed with books.

If there *be* but one body of legiſlators, it is no better than a tyranny; if there *are* only two, there will want a caſting vote. *Spect.* N° 287.

Better thus. If there *be* but one body of legiſlators, it is no better than a tyranny: if there *be* but two, a caſting vote will be wanting.

We ſhould ſufficiently weigh the objects of our hope; whether they *be* ſuch, as we may reaſonably expect from them what they propoſe in their fruition; and whether they *are* ſuch, as we are pretty ſure of attaining. *Spect.* N° 535.

Better thus. We ſhould ſufficiently weigh the objects of our hope; whether they *be* ſuch, as we may reaſonably expect from them what they propoſe in their fruition; and whether they *be* ſuch as we are pretty ſure of attaining.

RULE IV.

When in comparing things, objects are either repreſented as ſimilar to one another, or diſſimilar, it

is neceſſary to preſerve a reſemblance in the members of the periods expreſſing them, both as to the conſtruction, and length of the members.

Examples.

If the Olynthians are not inſtantly ſuccoured, and with your utmoſt efforts, you become aſſiſtants to Philip, and *ſerve* him more effectually than he can *help* himſelf. *Second* Olynthian *of* Demoſthenes *tranſlated by* Lord Lanſdowne.

It ought to have been, than he can *ſerve* himſelf.

Were we to be particular on this ſubject, I take it, that the diviſion of patron and client may include a third part of our nation. The want of merit and real worth *will ſtrike out about ninety nine in a hundred of theſe*, and want of ability in the patron *will diſpoſe of as many of that order* *Tatler*, N° 169.

There is a want of neatneſs in this example, occaſioned by the variety ſtudied in it, which might be remedied thus. ——— The want of merit and real worth *will ſtrike out about ninety nine in the hundred of theſe*, and want of ability *as many of thoſe*.

Being familiariſed to the curſory thought of things, as really hinders the weight of them *from being ſeen* as *from having its due influence* upon practice.

Butler. p. 152.

Better thus. Being familiariſed to the curſory thought of things, as really hinders the weight of them *from being ſeen*, as the influence of them upon practice *from being felt*.

Providence has taken care that natural love ſhould be no longer troubleſome to the parent, than it is uſeful

uſeful to the young; for ſo ſoon as the wants of the *latter* ceaſe, the *mother* withdraws her fondneſs, and leaves them to provide for themſelves.

Spect. N° 120.

Better. ——————— for ſo ſoon as the wants of the *latter* ceaſe, the *former* withdraws her fondneſs, and leaves them to provide for themſelves.

The caſe is the ſame in our ſufferings; and what we *are loſers* on the one hand, *we gain* on the other.

Inſpector, N° 374.

This is ſtudying variety without neceſſity, where uniformity would be more agreeable. Better thus. The caſe is the ſame in our ſufferings; and what *we loſe* on the one hand, *we gain* on the other.

As to be perfectly juſt is an attribute in the *divine* nature; to be ſo to the utmoſt of our abilities, is the glory of *a man*. *Guardian*, N° 99.

Better thus. As to be perfectly juſt is an attribute of the *divine* nature; ſo to be juſt to the utmoſt of our abilities is the glory of the *human*.

One order of mankind trips faſt after the next order above it; and by this rule you may trace iniquity from the converſations of the *moſt wealthy* to thoſe of the *humbleſt degree*. *Guardian*, N° 87.

Better. One order of mankind trips faſt after the next above it, and by this rule you may trace iniquity from the converſations of the *wealthieſt* to thoſe of the *pooreſt degree*. Or, ——————— from the converſations of the *higheſt* to thoſe of the *loweſt degree*.

The management of a young Lady's perſon is not to be overlooked, but the erudition of her mind is much

much more to be regarded. *Spect.* N° 66.

It would be better thus, The management of a young Lady's perſon ought not to be overlooked; but much leſs the erudition of her mind.

The general miſtake among us in *the* educating our children, is, That, in our daughters, *we take care of their perſons and neglect their minds*; in our ſons, *we are ſo intent upon adorning their minds, that we wholly neglect their bodies.* *Spect.* N° 66.

Better thus. The general miſtake among us in educating our children, is, That, in our daughters, *we take care of their perſons and neglect their minds*; in our ſons, *we take care of their minds, and wholly neglect their perſons.*

Of all the leagues among kingdoms, the cloſeſt was that which had ſo long ſubſiſted between France and Scotland; and the Engliſh, while at war with *the former nation*, could not expect to remain long unmoleſted *on the northern frontier.* *Hume.*

Better thus. Of all the leagues among kingdoms, the cloſeſt was that which had ſo long ſubſiſted between France and Scotland: and the Engliſh, while at war with *the former nation*, could not expect to remain long unmoleſted by *the latter.*

By *this means* it comes to paſs that the *girls look upon* their father as a clown, and the *boys think* their mother no better than ſhe ſhould be.

Spect. N° 128.

Better thus. By *theſe means* it comes to paſs, that the *girls look upon* their father as a clown, and the *boys look upon* their mother as no better than ſhe ſhould be.

The

The Regent was *at the head of* the partizans of France, and the defenders of Popery; and Lennox *in the ſame ſtation with* the advocates for the Engliſh alliance, and a reformation in religion.

Rob. Hiſ. Scot.

Better thus. The Regent was *at the head of* the partizans of France, and the defenders of Popery; and Lennox *at the head of* the advocates for the Engliſh alliance, and a reformation in religion.

Were animals endowed with reaſon to as great a degree as man, their buildings would be as different as *ours*. *Spectator.*

It ſhould have been, Were animals endowed with reaſon to as great a degree as *man*, their buildings would be as different as *his*.

For that fire and levity which makes the young ones ſcarce converſable; when a little waſted and tempered with years *makes a very pleaſant and gay old age*. *Guardian*, N° 101.

Better thus. For that fire and levity which makes the young ones ſcarce converſable, when a little waſted and tempered by years, *makes the old ones very pleaſant and gay*. Or thus, For that fire and levity which makes youth ſcarce converſable, when a little waſted and tempered by years, *makes old age pleaſant and gay*.

An ancient philoſopher repreſented the common failings of human nature, in the following manner; every man, ſays he, carries two bags with him, the one hanging before, the other behind him; in that he puts all the faults of others in this his own, by which he has the failings of others always *before his face*; but his own ſeldom or never come *in view*.

Better

Better thus. ——————— by which means he has the failings of others always *in view*; but his own ſeldom or never.

RULE V.

It is improper to change from perſon to perſon, from ſubject to ſubject, or from perſon to ſubject, within the bounds of the ſame period.

Examples.

All the precautions of prudence, moderation, and condeſcenſion which Eumenes employed, were incapable of *molifying* the hearts of thoſe barbarians and *extinguiſh* their jealouſy; and he muſt have renounced his merit and virtue which occaſioned it, to have been capable of appeaſing them.

Rollin's Antient Hiſtory, V. 7. p. 23.

There is a confuſion introduced into this period by changing from one ſubject to another: the ſame thought might have been expreſſed thus,

All the precautions of prudence, moderation, and condeſcenſion, which Eumenes employed, were incapable *of molifying* the hearts of thoſe barbarians, and [Rule 3.] *of extinguiſhing* their jealouſy; and to have [Rule 10.] been capable *of extinguiſhing* it, he muſt have renounced his merit and virtue which occaſioned it.

I am afraid, that many men, whoſe wives have poſſeſſed their eſteem, have yet laviſhed their fortune and their fondneſs upon a miſtreſs.

Adventurer, N° 36.

There

There is in this an unneceſſary change from perſon to perſon, which might eaſily have been prevented thus, I am afraid, thatm any men who have eſteemed their wives, have yet laviſhed their fortune and their foundneſs upon a miſtreſs.

The Sultan being dangerouſly wounded *they* carried him to his tent; and upon hearing of the defeat of his troops, *they* put him into a litter *which* tranſported him to a place of ſafety, at the diſtance of about fifteen leagues.

Better. The Sultan being dangerouſly wounded was carried to his tent; and upon hearing of the defeat of his troops he was put into a litter, and ſo tranſported to a place of ſafety, at the diſtance of about fifteen leagues.

This caution eſpecially concerns youth, *who* are apt to imitate their ſuperiors very implicitly, eſpecially ſuch as excel in the part or profeſſion they themſelves are aiming at: but for want of judgment to diſtinguiſh what is fit and decent are apt to imitate their very foibles; *which* a partiality for their perſons makes them deem as excellencies; and thereby *they* become doubly ridiculous, both by acting out of character themſelves, and by a weak and ſervile imitation of others in the very things in which they do ſo too. *Maſon.*

——————— and reſtores to his *Iſland* that tranquillity to which *they* had been ſtrangers during his abſence,——————— *Pope.*

Better thus. ——————— and reſtores to his *Iſland* that tranquillity to which *it* had been a ſtranger during his abſence,———————

RULE

RULE VI.

To drop copulatives and other particles has frequently a tendency to animate and enliven language.

Examples.

There is, I know not how, deeply imprinted in the minds of men, a certain preſage, as it were, of a future exiſtence: *and this* takes the deepeſt root, and is moſt diſcoverable in the greateſt geniuſes and moſt elevated minds. *Spectator.*

There is a flatneſs in this period, occaſioned by the repetition of the copulatives, which might be eaſily remedied by ſupplying the relative [which] in place of the firſt copulative; thus,

There is, I know not how, deeply imprinted in the minds of men a certain preſage of a future exiſtence, *which* takes the deepeſt root, and is moſt diſcoverable in the greateſt geniuſes, and moſt elevated minds.

Some cenſured Statius, as one who went beyond all bounds in his images and expreſſions; *and* laughing at the cruelty of his conceptions, the rumbling of his numbers, and the dreadful pomp and bombaſt of his expreſſions.

Better thus, Some cenſured Statius, as one who went beyond all bounds in his images and expreſſions, laughing at the cruelty of his conceptions, the rumbling of his numbers, and the dreadful pomp and bombaſt of his expreſſions.

The covetous man heaps up riches which are uſeleſs to him, and the licentious ſpares no pains to procure pleaſures, which are pernicious to him. The

forme

former, to ſatisfy his avarice, abſtains from neceſſary things; *and* the latter, to gratify his ſenſuality, graſps at ſupperfluities.

Better thus. The former, to ſatisfy his avarice, abſtains from neceſſary things; the latter, to gratify his ſenſuality, graſps at ſuperfluities.

Little minds are beſt pleaſed with the knowlege of trifles; *and* indolent minds with ſuch things as tend *only* to amuſe the fancy; *and* curious minds with the knowlege of facts; and worldly minds with the methods of becoming rich; but the wiſe man prefers no knowlege to that of God and himſelf.

Better thus. Little minds are beſt pleaſed with the knowlege of trifles; indolent minds with ſuch things as *only* tend to amuſe the fancy; curious minds with the knowlege of facts; and worldly minds with the methods of becoming rich; but the wiſe man prefers no knowlege to that of God and himſelf.

In a word, he had a lively fancy, *and* a ready wit, *and* a clear head, *and* a penetrating genius, and a ſound judgment.

¶ Language is ſometimes hurt by altogether omitting particles.

Examples.

Tho' happineſs do not conſiſt in freedom from pain and trouble alone, it cannot be denied to be a great part of it.

Better thus. Tho' happineſs do not conſiſt in freedom from pain and trouble alone; *yet* it cannot be denied to be a great part of it.

It ſeems this perſon is of ſo ſullen a nature, that he knows but little ſatisfaction in the midſt of a plentiful fortune, and ſecretly frets to ſee any appearance of content, in one that lives upon the hundredth part of of his income, *who* is unhappy in the poſſeſſion of the whole. *Spect.* N°. 137.

It would have been more elegant, and at the ſame time more perſpicuous, if (while he) had been put in place of the pronoun (who,) thus,

It ſeems this perſon is of ſo ſullen a nature, that he knows but little ſatisfaction in the midſt of a plentiful fortune, and ſecretly frets to ſee any appearance of content, in one that lives upon the hundredth part of his income, *while he* is unhappy in the poſſeſſion of the whole.

Alexander ſailed down the Indus as far as the ocean, conquering all the nations in his way on both ſides that river. When he had paſſed the mouth of the Indus into the ſouthern ocean, had now carried his conqueſts to the utmoſt boundaries of the earth on that ſide, he reckoned that he had obtained all that he propoſed.

The ſenſe here is obſcured by the want of a conjunction. It ought to be,

When he had paſſed the mouth of the Indus into the ſouthern ocean, *and* had now carried his conconqueſts to the utmoſt boundaries of the earth on that ſide, he reckoned that he had obtained all that he had propoſed.

———But it is reaſon, the memory of their virtues remain to their poſterity. *Bacon.*

Better thus. ——— But it is reaſon, *that* the memory of their virtues remain to their poſterity.

RULE

RULE VII.

In the arrangement of a period, a circumſtance ought always to be placed between the parts of that member to which it belongs.

This rule is tranſgreſſed by interjecting a circumſtance betwixt two capital members of a period; becauſe it is always left doubtful, ſo far as it depends upon the arrangement, to which of the two members the circumſtance belongs. The conſequence of which is, that we are either led to a wrong ſenſe, or the ſenſe is left doubtful.

Examples.

Such was at that time the Roman greatneſs, that the name of that potent republic *alone*, obſcured the ſplendor and power of the greateſt kings.

Here, according to the preſent arrangement, we are led to a wrong ſenſe. For the term (alone) which ſeems to qualify the foregoing word (republic) is intended to qualify the word (name) it ought then to be arranged thus;—Such was at that time the Roman greatneſs, that the name alone of that potent republic, obſcured the ſplendor and power of the greateſt kings.

——— Becauſe it ſeems to me, that the matters of fact here ſet down, which are acknowleged by unbelivers, muſt be acknowleged by them *alſo* to contain together, a degree of evidence of great weight; &c. *Butler's Analogy.*

The term [alſo] is not intended to qualify [them] but [acknowleged] the wrong ſenſe therefore might

have been avoided by the following arrangement: Becauſe it ſeems to me, that the matters of fact here ſet down, which are acknowleged by unbelievers, muſt *alſo* be acknowledged by them, to contain together, a degree of evidence of great weight.

We are aſſured *at leaſt* that the firſt martyr for Chriſtianity was encouraged in his laſt moments, by a viſion of that divine perſon, for whom he ſuffered, and into whoſe preſence he was then haſtening. *Addiſon's Evidences.* p. 69.

The adverb [at leaſt] ſeems by it's poſition to affect the preceding word [aſſured] whereas it is intended to affect the following words [the firſt martyr.] It ought to have been, We are aſſured *that at leaſt* the firſt martyr, &c.

Men's paſſions could *only* make them ſubmit to ſuch terms; and therefore all unreaſonable bargains in marriages ought to be ſet aſide, as well as deeds extorted from men under force or in priſon, who are altogether as much maſters of their actions as he that is poſſeſſed with a violent paſſion.

Tatler, N°. 223.

The wrong ſenſe occaſioned by this arrangement, will be prevented by placing the term [only] immediately after [Men's paſſions] which it ought to affect.

Upon the death of her huſband, which happened about ſeven years ago, ſhe retired from the town to her eſtate in the country *wholly*, where ſhe lived beloved, and died in peace.

By this arrangement we are led to a ſenſe different from that intended, viz. that her eſtate was in the

the country *wholly*. It ought to have been, Upon the death of her huſband, which happened about ſeven years ago, ſhe retired wholly from town to her eſtate in the country, where ſhe lived beloved, and died in peace.

—— But in theſe expectations he was *miſtaken however reaſonable*.

The ſtructure of this period leads to a wrong ſenſe, viz. that it was *reaſonable to be miſtaken*. An abſurdity which would have been prevented by the following arrangement;—But in theſe *expectations, however reaſonable*, he was miſtaken.

Meliſſa *remarked* every circumſtance which denoted her own importance, *with exultation*; and enjoyed the ſolicitude which her preſence produced among thoſe from whoſe ſociety ſhe had ſo lately been driven with diſdain and indignation.

Adventurer, N°. 8.

The wrong ſenſe, occaſioned by this ſtructure, may be removed by arranging the period thus; Meliſſa, *with axultation*, *remarked* every circumſtance which denoted her own importance, and enjoyed the ſolicitude, &c.

He is an utter ſtranger to the pleaſing reflections in the evening of a well ſpent day, or the gladneſs of heart or quickneſs of ſpirit after profound ſleep or indolent ſlumbers *in the morning*.

The ſtructure of this period leads to a wrong ſenſe, viz. *idolent ſlumbers in the morning*. The wrong ſenſe will be removed by the following arrangement; He is an utter ſtranger to the pleaſing reflections in the evening of a well ſpent day, or the gladneſs of heart, or quickneſs of ſpirit *in the morning* af-

ter profound ſleep, or indolent ſlumbers.

—— She liſtened to this propoſal as to the voice of heaven: her mind was ſuddenly relieved from the moſt tormenting perplexity; from the dread of wandering about expoſed to the menaces of a beadle, or the inſults of the rabble *without money or employment*.

One would imagine the ſenſe to be, that the rabble were *without money or employment*, whereas the meaning is, that *ſhe was delivered* from the dread of wandering about, *without money or employment*, expoſed to the menaces of a beadle, or the inſults of the rabble.

They are written by a gentleman who has taken this opportunity to ſee France, and has given his friends in England a general account of what he has there met with *in ſeveral epiſtles*.

Guardian, N° 101.

Better thus, They are written by a gentleman who has taken this opportunity to ſee France, and who, *in ſeveral epiſtles*, has given to his friends in England a general account of what he has there met with.

But to return to Nicholas Hart; I believe, Sir, you will think it a very extraordinary circumſtance for a man to gain his livelihood by ſleeping, and that reſt ſhould procure a man ſuſtenance *as well as induſtry*; and yet ſo it is that *Nicholas* got laſt year enough to ſupport him a twelvemonth.

Spect. N° 184.

Better thus. But to return to Nicholas Hart; I believe, Sir, you will think it a very extraordinary circumſtance for a man to gain his livelihood by

ſleeping,

ſleeping, and that reſt, *as well as induſtry*, ſhould procure a man ſuſtenance;——

If ſo fearful a ſtorm of vengeance fell upon the moſt innocent perſon that ever was *for our ſins*, then we have reaſon to take that kind and merciful admonition of the Son of God to *ſin no more, leſt a worſe thing*, if it be poſſible, *come* upon ourſelves.

Tillotſon, Sermon. 47.

Better thus. If ſo fearful a ſtorm of vengeance fell, *for our ſins*, upon the moſt innocent perſon that ever was, ——— ——

During this retreat the Machiavilian was not idle, but ſecretly fomented diviſions, and wrought over to his ſide ſome of the inferior actors, reſerving a trap-door to himſelf, to *which only* he had a key.

Tatler, N° 193.

As far as depends on the arrangement, it is not eaſy to know whether the term [only] relate to the word immediately preceding, or that following. It ſhould be,

During this retreat, the Machiavilian was not idle; but ſecretly fomented diviſions and wrought over to his ſide ſome of the inferior actors, reſerving a trap-door to himſelf, to which *he only* had a key.

The *Memorandum-Book*, which puts it in every lady's power to keep a more exact regiſter of all her engagements, and to ſtate the balance of viſits *fairly* between debtor and creditor. *Advent.* N° 23.

It ought to be, ——————— and to ſtate *fairly* the balance of viſits between debtor and creditor.

I have hitherto preſented only the more inſignificant and lazy part of mankind under the denomination of dead men, together with the degrees towards non-exiſtence, in which others can neither *be ſaid to live or* be defunct, but are *only animals merely dreſs'd* up like men, and differ from each other but as flies do by a little colouring of their wings.

Tatler, N° 174.

It ought to be,———— in which others can neither be ſaid *to be alive nor* be defunct, but are *animals only*, *dreſſed merely* up like men, &c.

Or thus, ———— in which others can neither be ſaid to be *alive nor dead*, but are animals only, *dreſſed merely* up like men, &c.

Lady Formal and Mrs Prim were once the moſt intimate females living: they *curtſied* to one another *regularly* at church and the play-houſe, talked together where-ever they met, and left their names once a month regularly at each other's houſes for ſeveral years together. *Adventurer*, N° 23.

Better thus,———— they *curtſied regularly* to one another at church and the play-houſe,————

Whilſt the ſoldiers employed themſelves in gathering thoſe *treaſures too attentively*, the king eſcaped out of their hands. *Rollin's An. Hiſt.*

Better. Whilſt the ſoldiers employed themſelves *too attentively in gathering* thoſe treaſures, the king eſcaped out of their hands.

The old gentleman's confuſion was increaſed by the

the wonders that crowded upon him. He firſt made ſome attempts to apologize for his ſuſpicions *with aukwardneſs and heſitation.*

Adventurer, N° 8.

The ſenſe would be more perſpicuous by the following arrangement;——He at firſt made ſome attempts, with *aukwardneſs and heſitation*, to apologize for his ſuſpicions.

—Cotta did not treat Heraclea, which he took after a long ſiege by treachery *in the ſame manner.*

Better. Cotta did not treat Heraclea *in the ſame manner*, which, after a long ſiege, he took by treachery.

The ſpirit of enterprize and the hope of preſumption were not yet quelled in the young ſoldier; and he received orders to attend K. William when he went to the ſiege of Namur, *with exultation and tranſport*; believing his elevation to independence and diſtinction as certain as if he had been going to take poſſeſſion of a title and eſtate.

Adventurer, N° 7.

It is difficult, at firſt ſight, to determine whether the clauſe (with exultation and tranſport) belong to the young ſoldier or K. William. This would have been prevented by the following arrangment: The ſpirit of enterprize and the hope of preſumption were not yet quelled in the young ſoldier; and he, *with exultation and tranſport*, received orders to attend K. William when he went to the ſiege of Namur; *&c.*

I ſhall cloſe this diſcourſe with a parallel reflection

tion on theſe three ſpecies *, who ſeem to be allied, *by a certain agreement*, in a mediocrity of underſtanding. *Guardian*, N° 83.

As far as depends upon the arrangement, it cannot be determined whether the member, [by a certain agreement] relate to that immediately going before or that following. The ambiguity might be removed by the following arrangement:——— I ſhall cloſe this diſcourſe with a parallel reflection on theſe three ſpecies, who, *by a certain agreement*, ſeem to be allied in a mediocrity of underſtanding.

It is with a ſecret ſorrow and vexation of mind, that I muſt tell the ſequel of the ſtory, and let my reader know, that *this faithful pair* who were ready to have died in each others arms, *about three years after their eſcape, upon ſome trifling diſguſt*, grew *to a coldneſs* at firſt, and at length fell out to ſuch a degree, that they left one another and parted for ever. *Tatler*, N° 192.

Better thus. It is with a ſecret ſorrow and vexation of mind, that I muſt tell the ſequel of the ſtory, and let my reader know, that *about three years after their eſcape, upon ſome trifling diſguſt, this faithful pair*, who were ready to have died in each others arms, grew *cold* at firſt, and at length fell out to ſuch a degree, that they left one another and parted for ever.

It is very difficult, I believe, to expreſs violent motions, which are very fleeting and tranſitory, *either in colours or words*. *Guardian*, N° 86.

Better

* *viz.* A critic, miſer and free-thinker.

Better thus. It is, I believe, very difficult to expreſs, *either in colours or words*, violent motions, which are very fleeting and tranſitory.

She had not, indeed, any hope of being ever able to defend herſelf againſt her accuſer *upon equal terms*; nor did ſhe know how to ſubſiſt a ſingle day when ſhe had returned his bill and quitted his houſe. *Adventurer*, N 8.

Better thus. She had not, indeed, any hope of being ever able, *upon equal terms*, to defend herſelf againſt her accuſer;———

I would by no means preſume to tax ſuch characters with hypocriſy, *as is done too frequently*; that being a vice which I think none but he, who knows the ſecrets of men's hearts, ſhould pretend to diſcover in another, where the proofs of it do not amount to a demonſtration.

Spectator, N° 494.

Better thus. I would by no means preſume, as is done too frequently, to tax ſuch characters with hypocriſy;———

If number be neceſſary to prove the truth and goodneſs of any religion, ours will be found not ſo inconſiderable as our adverſaries would make it *upon enquiry*.

Better thus. If number be neceſſary to prove the truth and goodneſs of any religion, ours, *upon enquiry*, will be found not ſo inconſiderable as our adverſaries would make it.

Inveterate evil habits, partly from their own nature, put men under ſeveral diſadvantages *of* ever obtaining

obtaining deliverance from the dreadful conſequences of them, *and partly from the juſt judgment and permiſſion of God.*

Better thus. Inveterate evil habits, partly from their own nature, *and partly from the juſt judgment and permiſſion of God,* put men under ſeveral diſadvantages *in their* ever obtaining deliverance from the dreadful conſequences of them.

Men are in danger of falling in ſlippery places, and of being entangled when they walk in the midſt of ſnares cunningly laid for them. It is not in men, to order their own ſteps, and to reſtrain their inclinations and paſſions in the preſence of a powerful temptation, *thus diſabled and entangled.*

Better thus. It is not in men, *thus diſabled and entangled,* to order their own ſteps, and to reſtrain their inclinations and paſſions in the preſence of a powerful temptation.

RULE VIII.

Words expreſſing things connected in thought, ought to be placed as near together as poſſible.

Examples.

I had the curioſity the other day to follow a crowd of people near Billingſgate, who were *conducting a paſſionate woman who ſold fiſh to a magiſtrate,* in order to explain ſome words which were ill taken by one of her own quality and profeſſion in the market.

Tatler, N° 204.

This arrangment might lead one to imagine, that the

the woman, ſold fiſh to the magiſtrate; a wrong ſenſe, which might eaſily be avoided, by a ſmall alteration; thus, *who were conducting to a magiſtrate a paſſionate woman who ſold fiſh*, &c.

The next day *he* was removed in a wagon, *with many others* who were in the ſame condition, to a place of greater ſafety, at the diſtance of about three leagues, where proper care might be taken of their wounds. *Adventurer*, N° 7.

There is a harſhneſs in the arrangement of this period, occaſioned by violently ſeparating the verb from the ſubject which it refers to. The ſentence might be arranged thus; The next day, *he, with many others*, who were in the ſame ſituation, was removed in a wagon to a place of greater ſafety, at the diſtance of about three leagues, where proper care might be taken of their wounds.

The Guardian, ſpeaking of a mind ſufficiently furniſhed with ideas to ſupport ſolitude, and keep up an agreeable converſation with itſelf, ſays,

At the ſame time I muſt own, that as a mind thus furniſhed, feels a ſecret pleaſure in the conſciouſneſs of it's own perfection, and is delighted with ſuch occaſions as call upon it, to try it's force, *a lively imagination* ſhall produce a pleaſure very little inferior to the former *in perſons of much weaker heads*. *Guardian*, N° 31.

There is a conſiderable ambiguity occaſioned by ſeparating two clauſes which are moſt intimately connected. The ambiguity would have been removed by the following arrangement. ——— *a lively imagination, in perſons of much weaker heads,*

ſhall produce a pleaſure very little inferior to the former.

They in ſuch a ſenſe, *nationally acknowleged and worſhipped the Maker of heaven and earth*, when the reſt of the world were ſunk in idolatry, as rendered them, in fact, the peculiar people of God.

Butler's Analogy.

Better. When the reſt of the world were ſunk in idolatry, *they nationally acknowleged and worſhipped the Maker of heaven and earth*, in ſuch a ſenſe as rendered them, in fact, the peculiar people of God.

Hiſtory is full of examples *ſufficient, one would imagine*, to deter princes, *if attended to*, from permitting the companions of their idle hours, or the inſtruments of their pleaſures, to exceed the bounds of thoſe provinces. *Bolingbroke.*

There are, perhaps, too many particulars admitted into this period: to retain the whole it ought to be arranged thus:——Hiſtory is full of examples, *if attended to, ſufficient, one would imagine*, to deter princes from permitting the companions of their idle hours, or the inſtruments of their pleaſures, to exceed the bounds of thoſe provinces.

There is this direct, eaſy, and obvious account of it, that people really ſaw and heard a thing not incredible, which they *affirm* ſincerely and with full aſſurance, they did ſee and hear. *Butler.*

Better. There is this direct, eaſy, and obvious account of it, that people really ſaw and heard a thing not incredible, which they ſincerely and with full aſſurance *affirm*, they did ſee and hear.

The

They have indeed heard of a wild young gentleman, who would rake about the town, and take up his lodgings at a bagnio; who *had told* many a girl *a pretty ſtory*, that was fool enough to believe him, and had a right to many a child that did not call him father: but that in ſome of thoſe frolics he thought no harm, and for others he had ſufficiently ſuffered. *Adventurer*, N.° 30.

Better. They have indeed heard of a wild young gentleman, who would rake about the town, and take up his lodgings at a bagnio, who *had told a pretty ſtory* to many a girl that was fool enough to believe him; and had a right to many a child that did not call him father:

To argue, *that becauſe* there is, if there were, like evidence from teſtimony for miracles acknowlegeed falſe, as for thoſe in atteſtation of Chriſtianity, therefore the evidence in the latter caſe is not to be credited; this is the ſame as to argue, that if, two men of equally good reputation, had given evidence in different cauſes no way connected, and one of them had been convicted of perjury, this confuted the teſtimony of the other. *Butler's Analogy.*

Better thus. If there were like evidence from teſtimony, for miracles acknowleged to be falſe, as for thoſe *wrought* in atteſtation of Chriſtianity; *then* to argue, that, *for this reaſon*, the evidence in the latter caſe, is not to be credited, would be the ſame as to argue, that if two men, of equally good reputation, had given evidence in different cauſes no way connected, and one of them being afterward convicted of perjury, *that therefore this ſhould convict* the other alſo of perjury. Or, ——and *the teſtimo-*

ny of the one being confuted, *that therefore this* confuted the teſtimony of the other *alſo.*

No one, can diſtinguiſh ſuch a cauſe of ſatisfaction in his own mind, *I believe.* *Treatiſe on the Sublime.*

Better thus. *No one, I believe,* can diſtinguiſh ſuch a cauſe of ſatisfaction in his own mind.

RULE IX.

Relative words ought to be placed as near as poſſible to the words to which they relate.

Examples.

Two mornings ago a *gentleman* came in to my Lady Lizard's tea-table, *who* is diſtinguiſhed in town by the good taſte he is known to have in polite writings, eſpecially ſuch as relate to love and gallantry. *Guardian,* N° 16.

The relative *who* is too far ſeparated from the word to which it relates. It might be helped thus;

Two mornings ago came in to my Lady Lizard's tea-table a *gentleman, who* is diſtinguiſhed in town by his good taſte, &c. ———————

Upon this general view of the ſcripture, I would remark, how great a length of time the whole relation takes up, near ſix thouſand years *of which* are paſt. *Butler's Analogy.*

There is a ſlight ambiguity and inelegance occaſioned by this arrangement. It would be better thus:

Upo

Upon this general view of the ſcripture, I would remark, how great a length of time the whole relation takes up, *of which* near ſix thouſand years are paſt.

As for my part, when I have happened to attend the corpſe of a friend to his interment, and have ſeen *a graceful man* at the entrance of a church-yard, *who* became the dignity of his function, and aſſumed an authority which is natural to truth, pronounce, I am the reſurrection and the life:

Guardian, N° 21.

Better. As for my part, when I have happened to attend the corpſe of a friend to his interment, and have ſeen, at the entrance of a church-yard, a *graceful man, who* became the dignity of his function, &c.

The following letter is written by an honeſt country-man to his miſtreſs, *and came* to the hands of a lady of good ſenſe *wrapped about a thread paper*, who has long kept it by her as an image of artleſs love. *Spectator*, N° 324.

Better thus. The following letter is written by an honeſt country-man to his miſtreſs, *and came, wrapped about a thread-paper*, to the hands of a Lady of good ſenſe, who has long kept it by her as an image of artleſs love,

RULE X.

In arranging words in a period, that order is always the moſt agreeable, where, without obſcuring the ſenſe, the moſt important images, the moſt ſonorous words, and the longeſt members are at the

cloſe. Hence, to place a circumſtance late in a period, or at the cloſe, muſt always have a bad effect.

It is farther to be obſerved, that there are ſome periods which cannot be ſo conſtructed as to cloſe with the word which makes the greateſt figure; and in that caſe the capital word ought, if poſſible, to be placed in the beginning.

Examples.

A rumour was ſpread that Philip was ſick; that rumour was followed by another that Philip was dead, and then, as if all danger had died with him, you dropped your preparations: whereas, then, then was your time to puſh, and be active; then was your time to ſecure yourſelves, *and confound him at once.* *Second* Olynthian *of* Demoſthenes *tranſlated by* Lord Lanſdowne.

Better thus. —— *and at once to confound him.*

Having delivered my thoughts upon paſtoral poetry, after a didactic manner, *in ſome foregoing papers,* ——— I ſhall cloſe the whole with the following fable or allegory.

Guardian, N° 32.

After being engaged in the principal ſubject, it is with reluctance, we are brought down to give attention to a circumſtance. The following arrangement would therefore have been more agreeable.

Having, in ſome foregoing papers, delivered my thoughts upon paſtoral poetry after a didactic manner

manner, ——— I ſhall cloſe the whole with the following fable or allegory.

He then told her of his firſt meeting with this lady, and of every circumſtance that had happened ſince; concluding with his determinations to leave her, and with a thouſand promiſes of fidelity to his wife, *if ſhe generouſly conſented*, after what had happened, *to receive him as a huſband*———

World, N° 5.

Better. He then told her of his firſt meeting with this lady, and of every circumſtance that had happened ſince; concluding with his determinations to leave her, and with a thouſand promiſes of fidelity to his wife, *if*, after what had happened, *ſhe generouſly conſented to receive him as a huſband.*

In like manner, the paſſions of the mind, which put the world in motion, and produce all the buſtle and eagerneſs of the buſy crowds that ſwarm upon the earth; the paſſions, from whence ariſe all *the pleaſures and pains that we ſee and hear of*, if we analyze the mind of man, *are very few*:

Adventurer, N° 95.

Better. In like manner, ——— if we analyze the mind of man, the paſſions from whence ariſe all *the pleaſures and pains that we ſee and hear of are very few.*

Some creatures caſt their eggs as chance directs them, and think of them no farther, *as inſects and ſeveral kinds of fiſh.* *Spectator*, N° 120.

Better. *Some creatures, as inſects and ſeveral kinds of fiſh*, caſt their eggs as chance directs them, and think of them no farther.

I ſhall

I ſhall conclude this paper by obſerving, that paſtoral poetry, which is the moſt conſiderable kind of eaſy writing, *hath oftneſt* been attempted with ill ſucceſs *of any ſort whatſoever*.

Guardian, N° 15.

Better. ——————— *hath oftneſt, of any ſort whatſoever*, been attempted with ill ſucceſs.

Meliſſa —— determined not to attempt her juſtification, while it would render her veracity ſuſpected, and appear to proceed only from the hope of being reſtored to a ſtate of ſplendid dependence, from which jealouſy or cap rice might again at any time remove her, *without cauſe and without notice.*

Adventurer, N° 8.

Better. Meliſſa —— determined not to attempt her juſtification, while it would render her veracity ſuſpected, and appear to proceed only from the hope of being reſtored to a ſtate of ſplendid dependence, from which jealouſy or cap rice might again, *without cauſe and without notice*, at any time remove her.

A gay young gentleman in the country, *not many years ago*, fell deſperately in love with a blooming young creature, whom give me leave to call Meliſſa.

Guardian, N° 85.

Better thus. *Not many years ago*, a gay young gentleman in the country, fell deſperately in love with a blooming fine creature,———————

Every rocket ended in a conſtellation, and ſtrewed the air with ſuch a ſhower of ſilver ſpangles as opened and enlightened the whole ſcene *from time to time*.

Guardian, N° 103.

Better

Better thus. Every rocket ended in a conſtellation, and ſtrewed the air with ſuch a ſhower of ſilver ſpangles, as, *from time to time*, opened and enlightened the whole ſcene.

The poſts which require men of ſhining and uncommon parts to diſcharge them, are ſo very few, that many a great genius goes out of the world without ever having had an opportunity to exert itſelf; whereas perſons of ordinary endowments *meet* with occaſions fitted to their parts and capacities *every day in the common occurrences of life*.

Spectator, N° 353.

Better thus. ——————— whereas perſons of ordinary endowments *meet*, *every day in the common occurrences of life*, with occaſions fitted to their parts and capacities.

Rule XI.

In arranging different particulars in the ſame period, if force or livelineſs of expreſſion be aimed at, then, the natural arrangement may be inverted, ſo as to ſuſpend the thought as much as poſſible, and bring it out full and intire at the cloſe. But it muſt always be obſerved, that a period ought never to be conſtructed ſo, as to admit of more than one complete cloſe in the ſenſe.

The ſtage might be made a perpetual ſource of the moſt noble entertainments, *were* it *under proper regulations*. *Spect.* N° 93.

As this period is at preſent arranged, the ſenſe admits of a complete cloſe upon the word (entertainments); after which another clauſe is inelegantly

ly introduced, and the ſentence heavily concluded. This would have been prevented by the following arrangement; ——— *Were the ſtage under proper regulations*, it might be made a perpetual ſource of the moſt noble entertainments.

The tune that he played, was ſo intricate and perplexing, that the ſhepherds *ſtood ſtock-ſtill*, like people aſtoniſhed *and confounded*.

Guardian, N° 32.

This period admits of a full cloſe upon the word (ſtock-ſtill): Better thus. ——The tune that he played, was ſo intricate and perplexing, that the ſhepherds, like people aſtoniſhed *and confounded*, *ſtood ſtock-ſtill*.

A bully thinks honour conſiſts wholly in being brave, and therefore *has regard to no one rule of life*, if he preſerves himſelf from the accuſation of cowardice. *Tatler*; N° 217.

Better. A bully thinks honour conſiſts wholly in being brave; and therefore, if he preſerves himſelf from the accuſation of cowardice, *has regard to no one rule of life*.

Hence it frequently happens, that the bond of amity is diſſolved, and perpetual variance created between families, *by the miſtake or forgetfulneſs of a ſervant*. *Adventurer*, N° 23.

It would be better thus. Hence it frequently happens, that, *by the miſtake or forgetfulneſs of a ſervant*, the bond of amity is diſſolved and perpetual variance created between families.

By *this* means *has this great prince laid the foundation*

tion of a great and laſting fame, by perſonal labour, perſonal knowlege, perſonal valour.

Spectator, N° 139.

Better thus. By *theſe* means, by perſonal labour, perſonal knowlege, perſonal valour, *has this great prince laid the foundation of a great and laſting fame.*

This evidence may be confronted, by hiſtorical evidence on the other ſide, if there be any.

Butler's Analogy.

Better. If there be any hiſtorical evidence on the other ſide, *this evidence may be confronted by it.*

This, as I have ſaid before, we ought to acquieſce in, that the Sovereign Being, the great author of nature, has in him all poſſible perfection, as well in kind as in degree; *to ſpeak according to our methods of conceiving.* *Spectator.*

This period admits of a complete cloſe upon the word (degree,) after which another clauſe is heavily introduced, and the ſentence concluded in a languid manner. In ſuch periods we are diſguſted to find new circumſtances introduced after we imagined that the period had been concluded. It would have been better thus: This, as I have ſaid before, we ought to acquieſce in, that the Sovereign Being, the great author of nature, has in him, *to ſpeak according to our methods of conceiving*, all poſſible perfection as well in kind as in degree.

Who can expreſs the grief, horror, and deſpair, with which a father exhibited this ſpectacle to a mother and a wife, *who* expected *a ſon and a huſband*, with all the tenderneſs and ardour of conjugal and parental affection. *Adventurer*, N° 47.

Better.

Better. ——————— to a mother and a wife, *who*, with all the tenderneſs and ardour of conjugal and parental affection, expected *a ſon and a huſband.*

Thus curioſity may always find employment, and the buſy part of mankind will furniſh the contemplative with the materials of ſpeculation *to the end of time.*
Adventurer, N° 95.

Better. Thus curioſity may always find employment, and, *to the end of time*, the buſy part of mankind will furniſh the contemplative with the materials of ſpeculation.

The ſofteſt of our britiſh ladies expoſe their arms and necks to the open air; which the men could not do without catching cold, *for want of being accuſtomed to it* *Guardian*, N° 102.

Better thus. The ſofteſt of our britiſh ladies expoſe their arms and necks to the open air; which the men, *for want of being accuſtomed to it*, cannot do without catching cold.

He tells us ſoon after, thro' a ſmall miſtake of ſorrow for rage, that during the whole action he was ſo very ſorry, that he could have attacked half a ſcore of the fierceſt Mohocks *in the exceſs of his grief.*
Spect. N° 341.

Better thus. He tells us ſoon after, thro' a ſmall miſtake of ſorrow for rage, that during the whole action he was ſo very ſorry, that, *in the exceſs of his grief*, he could have attacked half a ſcore of the fierceſt Mohocks.

Here are all the great and ſprightly images that thought

thought can form of this generous beaſt, expreſſed in ſuch force and vigour of ſtyle, as would have given the great wits of antiquity new laws for the ſublime, *had they been acquainted with theſe writings.*

Guardian, N° 86.

Better thus. Here are all the great and ſprightly images that thought can form of this generous beaſt, expreſſed in ſuch force and vigour of ſtyle, as would have given the great wits of antiquity, *had they been acquainted with theſe writings*, new laws for the ſublime.

Of PUNCTUATION.

What is Punctuation?

Punctuation is the art of dividing a diſcourſe, by points, into ſentences and members of ſentences.

What is a Point?

A Point is a ſmall character which denotes the length of a pauſe or ſtop in reading, regulates the cadence of the voice, aſſiſts in the pronunciation, and prevents ambiguity in the ſenſe.

How many Points are there?

There are chiefly four, which denote the time or length of a pauſe, *viz.*

Comma, Semicolon, Colon, Period, } marked thus, { , ; : .

What is the uſe of the Comma?

1. Comma denotes the ſhorteſt pauſe, and generally ſerves to diſtinguiſh thoſe members of a period, or ſentence, in each of which there is a verb and a nominative; as,

That ſo many men are pleaſed with trifles, is owing to the weakneſs of the human mind, which makes them love things that are eaſily comprehended.

2. The comma alſo diſtinguiſhes the ſeveral nouns, adjectives and verbs, not connected by a conjunction; as,

A man never becomes learned without ſtudy, method, taſte and application.

He was a diligent, modeſt, learned, pious and diſcreet man.

We were not ſent into this world merely to eat, drink, ſleep and propagate our ſpecies.

3. Nouns in the vocative caſe require a Comma both before and after them; as,

Awake, *O ſword*, againſt my ſhepherd, *&c.*

This, *O men of Athens*, is what my duty prompted me to repreſent to you.

With heads declin'd, *ye cedars*, homage pay;
Be ſmooth, *ye rocks, ye rapid floods*, give way.

4. The Comma often prevents ambiguity in the ſenſe and connection of words; as,

When I went to the ſhip, to ſee my ſiſter, ſhe was floating in the harbour.

Here it is doubtful whether *floating* refers to *ſhip* or *ſiſter*; but the Commas ſeperate the clauſe, *to ſee my ſiſter*, connect the pronoun *ſhe* with *ſhip*, and determine the ſenſe; thus,

When I went to the *ſhip*, *ſhe* was *floating*, &c.

5. In citing ſections of books, or verſes of chapters, the Comma divides theſe ſections or verſes; thus,

Book II. Sect. 3, 4, 5, 6. Chap. IV. ver. 9, 10, 11, 12.

Wha

What is the uſe of the Semicolon?

1. Semicolon denotes a longer pauſe than the Comma, and is uſed to divide nouns of different or contrary ſignifications; as,

Things ſacred; things profane; things foreign; things domeſtic; *&c.*

2. It is uſed before adverſative, illative, and exceptive conjunctions; as,

With the mind I myſelf ſerve the law of God; *but* with the fleſh the law of ſin.

It is great folly for men to ſet their hearts on this world; *for* it's enjoyments are very uncertain.

Man is a creature ſubject to many troubles; *yet* he has no reaſon to repine at the equity of the divine adminiſtration; *unleſs* he can make it appear, that he is puniſhed beyond his deſert.

3. It is often uſed in compariſons; thus,

As the ſoil is improved by proper culture; *ſo* is the mind by education.

4. When things are compared or contraſted in various particulars, the Semicolon divides the qualities of one thing from thoſe of another; thus,

My book is fine paper; yours is coarſe: mine is large print; yours is ſmall: mine is very correct; yours is full of blunders.

N B. The word *but* is underſtood after each of theſe Semicolons.

For the various delights human nature is capable of receiving, are not all of equal importance: ſome are of an inferior nature, which we enjoy in common with other animals; others are more exalted, and becoming the dignity of human nature: ſome are faint and languid; others more lively and tranſporting: ſome tranſient and momentary, yielding

no after-ſatisfaction; while others are permanent and laſting.

N. B. Theſe two examples will partly ſerve to diſtinguiſh the uſe of the Colon from that of the Semicolon.

5. The Semicolon is ſometimes uſed inſtead of the Parentheſis, as is alſo the Comma; but with this difference; The Semicolon incloſes a long clauſe ſubdivided by Commas; whereas that incloſed by the Comma, can admit of no ſubdiviſion.

What is the uſe of the Colon?

1. Colon requires a longer pauſe than the Semicolon, and denotes a complete ſenſe in reſpect of *grammatical conſtruction*; but not in reſpect of the *author's intention*; ſo that the mind is left in ſuſpenſe till ſomething be added to make the ſenſe more perfect; as,

All men are ſinners: John is a man: therefore, John is a ſinner.

Be not deceived: evil communications corrupt good manners.

2. When things are compared or contraſted, the Colon divides the different branches of the compariſon or contraſt; thus,

Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: *&c.*

Virtue is it's own reward; vice it's own puniſhment: virtue ennobles the mind; vice debaſeth it: virtue inſpires the mind with true courage; vice fills it with abject timidity.

3. When the members of a period are of a *ſubjunctive* conſtruction, a Semicolon is ſufficient to divide

divide them; but when of an *aſſertive* form, they require a Colon: Example;

When thou didſt firſt call me out of the darkneſs of my father's houſe into thy ſaving light; *when* thou didſt often cheriſh and encourage me in the ſteps of my pilgrimage; *when* thou didſt furniſh me with plenty, and crown me with victory in a ſtrange land; *when*, laſtly, thou didſt even overlade my feeble age with joy, in a rightful heir of my own body, *was I then* forward at all theſe times to to acknowlege thee, *&c.*

Here the adverb *when* has ſuch a cloſe and immediate reference to the ſubjunctive part of the period as leaves the ſenſe entirely depending upon it, and ſo can admit of no ſtronger point than a Semicolon: but by changing the members of this period into the aſſertive form, they will admit of the Colon; for then each member will contain a complete grammatical ſenſe: Thus;

Thou didſt firſt call me out of the darkneſs of my father's houſe into thy ſaving light: thou didſt often cheriſh and encourage me in the ſteps of my pilgrimage: thou didſt furniſh me with plenty, and crown me with victory in a ſtrange land: and, laſtly, thou didſt even overlade my feeble age with joy, in a rightful heir of my own body, *&c.*

What is the uſe of the Period?

1. Period requires the fulleſt pauſe, and denotes a complete ſenſe, both in reſpect of grammatical conſtruction and of the author's intention.

2. It is uſed in Contractions and Abbreviations.

Are there any other points uſed in writing?

There are three, which require a different modulation

dulation of the voice in correſpondence with the ſenſe; as,

Interrogation, Admiration, Parentheſis, } marked thus, { ? ! ( )

What is the uſe of the Interrogation?

Interrogation, as it's name imports, is always placed at the end of an interrogative ſentence, and ſerves to diſtinguiſh a real queſtion from any other ſentence conceived in the ſame terms: Example;

Do you hearken to my words.

This ſentence without the Interrogation is only a command; but when the Interrogation is placed after it, then it gives it an interrogative form; as,

Do you hearken to my words? that is,

Are you hearkening to my words?

In ſpeaking, ſuch a ſentence as this is diſtinguiſhed as a queſtion, by raiſing the tone of the voice in pronuncing the laſt word, or that, on which the proper anſwer depends.

What is the uſe of the Admiration?

1. Admiration denotes a ſentence expreſſive of paſſion; ſuch as, love, joy, admiration, deſire, pity, grief, averſion, &c. thus it always correſponds with an Interjection: Examples;

What a grand piece of architecture is this!—— O charming creature!—— O my ſon Abſalom! my ſon, my ſon Abſalom!

2. Admiration is often, uſed as a note of Irony; but as Irony implies ſomething different from what is expreſſed, it would be better, for diſtinction's ſake, to invert the Admiration when applied to this purpoſe; thus,

H

He went thro' the field of battle, and diſplayed his valour in diſpatching the wounded: a brave hero indeed;

What is the uſe of the Parentheſis?

Parentheſis, contains certain words inſerted in a diſcourſe, which interrupt the ſenſe but explain the ſubject more fully.

The proper characteriſtic of a Parentheſis is, that it may be either taken in or left out, the ſenſe remaining entire. The words contained within the Parentheſis ought to be pronounced with a lower tone, and the pauſes, at the beginning and end of it, ſhould be equal to that of the Semicolon.

What is the difference betwixt the Parentheſis and the Bracket?

Bracket, marked thus, [ ], incloſes a word or ſentence of the ſame ſignification with the preceding one, and which may be uſed in it's ſtead; but the Parentheſis encloſes one ſentence within another, tho' of a different ſignification: Example;

I went on Sunday [the Sabbath] to the church.

Prejudice tinctures the judgment, as the jaundice (if I may be allowed the compariſon) does the eye.

Of CAPITALS.

To what is ſaid of Punctuation it may not be unneceſſary to add ſomething concerning the uſe of Capitals; which are often very improperly uſed, and that even by ſome, who, in other reſpects, are good ſcholars.

There are two kinds of Capitals, *viz.* ſmall and full.

1. It

1. It is improper to begin a ſentence with a ſmall Capital without a full Capital before it; and it is equally improper to begin a word with a ſmall Capital without finiſhing it with the ſame.

2. Every new ſubject, paragraph, ſentence and proper name ſhould begin with a full Capital.

3. A full Capital muſt always ſucceed a period, except where that point is uſed in contracting a word, and the ſenſe left imperfect.

4. Some authors begin every ſubſtantive with a full Capital, and in that caſe the Colon requires one after it.

5. The pronoun of the firſt perſon ſingular, and the interjection O, muſt always be Capitals.

6. A full Capital is ſufficient to diſtinguiſh proper names from common ſubſtantives; but if all the ſubſtantives begin with a Capital, proper names muſt be diſtinguiſhed by ſmall Capitals, or Italics.

7. Words peculiarly emphatic muſt be diſtinguiſhed with Italics; but when Italics often occur for other purpoſes, it will be proper to diſtinguiſh them by Capitals.

N. B Beſides, there is in every ſentence one emphatic word at leaſt, to be diſtinguiſhed only by the tone of the reader's voice. To lay down rules in this caſe, for placing the emphaſis properly, would either ſwell this performance beyond it's deſigned brevity, or they behoved to be defective: the maſter muſt therefore, point out the emphatic words to the ſcholars in the courſe of their reading. And ſuch as would ſtudy this particular by themſelves, may have recourſe to Sherridan's Lectures, where this ſubject is treated of at great length.

A few

A few ſentences improperly pointed and capitalled, are, for the learner's exerciſe, here ſubjoined.

a man may ſtifle any violent inclination: And oppoſe a torrent of anger. or the ſolicitations of revenge with ſucceſs, But indolence is a ſtream which flows ſlowly on. and yet undermines The foundation of every virtue, a vice of a more lively nature: Were a more deſirable tyrant. than this ruſt of the mind. Which gives a tincture of it's nature to every action of one's life; it were as little hazard To be loſt in a ſtorm: as to lie thus perpetually becalmed. and it is to No purpoſe to have within us the ſeeds of a thouſand good qualities If we want the vigour and reſolution neceſſary for exerting them,

a faculty of doing Great and praiſe worthy things ſuffered to lie concealed is of no more Uſe to the owner Than a heap of gold to the man who dares not uſe it:

to-morrow Is ſtill the fatal time; when all is to be rectified, to-morrow Comes: Goes: and ſtill we pleaſe ourſelves with the ſhadow. whilſt we loſe the Reality. unmindful that the preſent time alone is ours: the future is yet Unborn: and the paſt is dead and Can only live. as parents in their children. In the actions it has produced,

if we look into the behaviour Of many with whom we converſe: we Shall find that moſt of their hours are taken Up in theſe three articles. eating. drinking. and ſleeping: it is not meant By this that a man loſes his time. who is not Engaged in public affairs: or in An illuſtrious courſe of action, On the contrary, it Is certain our hours

May

May Very often be more profitably laid out in Such tranſactions as make no great figure in the world, than in ſuch as are Apt to draw upon us the attention of mankind:

one may become wiſer and better by ſeveral methods of employing himſelf in ſecrecy and ſilence, and do what is laudable Without noiſe or oſtentation;

ambition Raiſes a ſecret tumult in the ſoul, it inflames the mind: and puts It into a Violent hurry of thought, it is ſtill reaching After an empty Imaginary good: that has not in it the power to Abate or Satisfy it,

how Often is the ambitious man caſt down and diſappointed? if he receive Not praiſe Where he expected it, *Nay*. how often is he mortified with the very praiſes which he receives? if they Do not riſe ſo high As he thinks They ought, which they ſeldom do: unleſs increaſed by flattery, becauſe few men have So good an opinion of us as We have of ourſelves;

if the ambitious man Can be ſo much grieved with praiſe itſelf? how will he be able to bear up under ſcandal and defamation,

he Who can be tranſported with the extraordinary praiſes Of men. will be as much dejected by their cenſures,

how little muſt the happineſs of the ambitious man be: who. by his ambition. Subjects himſelf to the good or ill ſpeeches of others: and puts it in the power of every malicious tongue to throw him Into A fit of melancholy! and deſtroy his natural reſt and repoſe of mind;

ſallies of imagination are to be overlooked, when they ariſe even to a warmth in the recommendation of

of what is praiſe worthy, but a Deliberate encouragement of vice. Tho' ſeaſoned with the higheſt degree of wit. is as criminal an action as any that Comes before the magiſtrate: and ought to be treated as ſuch By all men;

there is nothing which gives one ſo pleaſing a proſpect of human nature as the contemplation of wiſdom and beauty; the latter is the peculiar portion of the fair-ſex: but the happy concurrence of Both theſe excellencies in the ſame perſon. is a character Too celeſtial to be Frequently met with,

Of GRAMMATICAL FIGURES.

The Grammatical figures are, 1. A Trope. 2. A Pleonaſm. 3. Ellipſis.

What is a Trope?

A Trope is a word or phraſe uſed to expreſs a ſenſe different from the literal; as, when we ſay, *A block-head, an aſs*, for a *ſtupid fellow*: *To waſh the blackmoor*, for a *fruitleſs undertaking*.

Note. This change of ſenſe is never to be uſed, unleſs it add dignity to the expreſſion, or render it more ſignificant.

How many kinds of Tropes are there?

Tropes are of various kinds, but chiefly theſe four, *viz.* Metaphor, Metonymy, Synecdoche, and Irony.

What is a Metaphor?

A Metaphor is a ſhort *ſimile* or *image* taken from one ſubject to expreſs ſome reſemblance of another; as, when we ſay, *Boiling with rage*: *Bridle your paſſion*: Here the image of a *boiling pot* is made uſe of to expreſs a very high degree of *rage*: And that of a *bridle* to ſignify the *reſtraining* of ſome *paſſion*.

What

What is a Metonymy?

A Metonymy is that figure, whereby one word is put for another; as, *He died by ſteel*, i. e. *by a ſword.*

What is a Synecdoche?

A Synecdoche is that figure of ſpeech, by which a part is taken for the whole, or the whole for a part; as, And there went out to John *all Judea and Jeruſalem*, and were *all* baptized of him in the river of Jordan, confeſſing their ſins. The *ſoul*, for the *whole perſon.*

What is Irony?

Irony is that mode of ſpeech, in which, by the tone of the voice, we ſhew, that ſomething very different from what the words would naturally expreſs, is plainly intended; as, when we ſay, *He is a very honeſt fellow*; meaning, *He is a very great villian. He is a fine hiſtorian indeed*; meaning *a great liar.*

What is a Pleonaſm?

A Pleonaſm is that mode of ſpeech, in which unneceſſary words are uſed; as, *They are ſtrictly united by friendſhip together*, for, *By friendſhip, they are ſtrictly united. I ſaw it with my own eyes*, meaning ſimply, *I ſaw it.* But if it ſhould be denied that *I ſaw it*, to expreſs the ſame thing with greater emphaſis, it might very properly be ſaid, *I ſaw it with my own eyes*, or, *will you deny what I ſaw with my own eyes?*

What is an Ellipſis?

An Ellipſis is that figure of ſpeech, by which ſome word or phraſe is left out in a ſentence without obſcuring the ſenſe; as,

1. The word mentioned immediately before; as, *Cæſar came, ſaw, and conquered*, where it is unneceſſary

ceſſary to ſay, *Cæſar came, Cæſar ſaw, Cæſar conquered. I ever did, and ever will love you*, i. e. *I ever did love you, and ever will love you.*

2. In a relative ſentence, that is, a ſentence having the relative *who, which*, or *that* in it, the antecedent word may be left out; as, *All the promiſes which he made, he now denies*, i. e. *he now denies all the promiſes he made.*

3. When by ſome other means, the thought is expreſſed, as pointing to a man, it is unneceſſary to ſay, *What man is that man?* but only *Who is that?* or, *What man is that?*

4. Words clearly underſtood by mentioning others, may be left out; as, *When you paſs the bridge, turn to the right*, i. e. to the right hand.

5. The word *thing* or *act* when evidently underſtood may be omitted; as, *It is hard to bear reproach*, i. e. *It is a hard thing*, &c.

6. The relatives *who, whom, which*, and *that* may ſometimes be omitted; as, *This is the man I ſpoke of*, i. e *of whom I ſpoke. Send, me the goods I bought*, i. e. *which I bought.*

7. A whole clauſe may be omitted; as, It is matter of ſerious concern to generous and benevolent minds, to ſee a ſpirit of deſſenſion prevailing in our country; not only as it *(a ſpirit of diſſenſion prevailing in our country)* deſtroys virtue, and *(a ſpirit of diſſenſion prevailing in our country deſtroys)* common ſenſe, and *(a ſpirit of diſſenſion prevailing in our country)* renders us, in a manner barbarous towards one another; but as it *(a ſpirit of diſſenſion* &c.*)* perpetuates our animoſities, *(a ſpirit of* &c.*)* widens our breaches, and *(a ſpirit of* &c.*)* tranſmits our preſent paſſions, and *(a ſpirit of &c. tranſmits our preſent)* prejudices to our poſterity.

Of PROSODY.

It has been already ſaid, that Proſody teaches and directs the pronunciation; marks the accents; diſtinguiſhes the long and ſhort ſyllables; and of conſequence comprehends the laws of verſification. What is farther to be added upon this head, is taken from Mr Johnſon's Grammar prefixed to his Engliſh Dictionary.

"Pronunciation is juſt," ſays he, "when every letter has its proper ſound, and when every ſyllable has its proper accent, or, which in Engliſh verſification is the ſame, its proper quantity.

The ſounds of letters have been already explained; and rules for the accent or quantity cannot eaſily be given, being ſubject to innumerable exceptions. Such, however, as I have read or formed, I ſhall here propoſe.

1. Of diſſyllables formed by affixing a termination, the former ſyllable is commonly accented, as chíldiſh, kíngdom, áćteſt, áćted, toílſome, lóver, ſcóffer, fáirer, fóremoſt, zéalous, fúlneſs, gódly, méekly, ártiſt.

2. Diſſyllables formed by prefixing a ſyllable to the radical word, have commonly the accent on the latter; as, to begét, to beſeém, to beſtów.

3. Of diſſyllables, which are at once nouns and verbs, the verb has commonly the accent on the latter, and the noun on the former ſyllable; as, to diſcánt, a déſcant; to cemént, a cément; to contráct, a cóntract.

This rule has many exceptions. Though verb

ſeldom have their accent on the former, yet nouns often have it on the latter ſyllable; as, delight, perfume.

4. All diſſyllables ending in *y*, as cránny; in *our*, as lábour, fávour; in *ow*, as wíllow, wállow, except allów; in *le*, as báttle, bíble; in *iſh*, as bániſh; in *ck*, as cámbrick, cáſſock; in *ter*, as to bátter; in *age*, as cóurage; in *en*, as fáſten; in *et*, as quíet, accent the former ſyllable.

5. Diſſyllable nouns in *er*, as cánker, bútter, have the accent on the former ſyllable.

6. Diſſyllable verbs terminating in a conſonant and *e* final, as compríſe, eſcápe; or having a diphthong in the laſt ſyllable, as appéaſe, revéal; or ending in two conſonants, as atténd; have the accent on the latter ſyllable.

7. Diſſyllable nouns having a diphthong in the latter ſyllable, have commonly their accent on the latter ſyllable; as, applauſe; except words, in *ain*; as, cértain, moúntain.

8. Triſſyllables formed by adding a termination, or prefixing a ſyllable, retain the accent of the radical word, as lóvelineſs, téndernеſs, contémner, wágoner, phyſical, beſpátter, comménting, commending, aſſúrance.

9. Triſſyllables ending in *ous*, as grácious, árduous; in *al*, as cápital, in *ion*, as méntion, accent the firſt.

10. Triſſyllables ending in *ce*, *ent* and *ate*, accent the firſt ſyllable, as coúntenance, cóntinence, firmament, ímminent, élegant, própagate, except they be derived from words having the accent on the laſt, as connívence, acquáintance, or the middle ſyllable hath a vowel before two conſonants, as promúlgate,

Triſſyllables ending in *y*, as éntity, ſpécify, líberty, víctory, ſúbſidy, commonly accent the firſt ſyllable.

12. Triſſyllables in *re* or *le* accent the firſt ſyllable, as légible, théatre, except diſcíple, and ſome words which have a prepoſition, as exámple, epíſtle.

13. Triſſyllables in *ude* commonly accent the firſt ſyllable, as plénitude.

14. Triſſyllables ending in *ator* or *atour*, as creátor, or having in the middle ſyllable a diphthong, as endeávour; or a vowel before two conſonants, as doméſtick, accent the middle ſyllable.

15. Triſſyllables that have their accent on the laſt ſyllable are commonly French, as acquieſce, repartée, magazíne, or words formed by prefixing one or two ſyllables to an acute ſyllable, as immatûre, overchárge.

16. Polyſyllables, or words of more than three ſyllables, follow the accent of the words from which they are derived, as árrogating, cóntinency, incóntinently, commendable, communicableneſs,

17. Words in *ion* have the accent upon the antepenult, as ſalvátion, perturbátion, concóction; words in *atour* or *ator* on the penult, as dedicátor.

18 Words ending in *le* commonly have the accent on the firſt ſyllable, as ámicable, unleſs the ſecond ſyllable have a vowel before two conſonants, as combúſtible.

19. Words ending in *ous* have the accent on the antepenult, as uxórious, volúptuous.

20. Words ending in *ty* have their accent on the antepenult, as puſillanímity, actívity.

Theſe rules are not advanced as complete or infallible, but propoſed as uſeful. Almoſt every rule

of every language has its exceptions; and in Engliſh, as in other tongues, much muſt be learned by example and authority. Perhaps more and better rules may be given that have eſcaped my obſervation.

VERSIFICATION is the arrangement of a certain number of ſyllables according to certain laws.

The feet of our verſes are either iambick, as alóft, creáte; or trochaick, as hóly, lófty.

Our iambick meaſure compriſes verſes

Of four ſyllables,
Moſt good, moſt fair,
Or things as rare,
To call you's loſt;
For all the coſt
Words can beſtow,
So poorly ſhow
Upon your praiſe,
That all the ways
Senſe hath, comes ſhort. *Drayton.*

With raviſh'd ears
The monarch hears. *Dryden.*

Of ſix,
This while we are abroad,
Shall we not touch our lyre?
Shall we not ſing an ode?
Shall that holy fire,
In us that ſtrongly glow'd,
In this cold air expire?

Though in the utmoſt Peak,

A while we do remain,
Amongſt the mountains bleak,
Expos'd to ſleet and rain,
No ſport our hours ſhall break,
To exerciſe our vein.

Who though bright Phœbus' beams
Refreſh the ſouthern ground,
And though the princely Thames
With beauteous nymphs abound,
And by old Camber's ſtreams
Be many wonders found;

Yet many rivers clear
Here glide in ſilver ſwathes,
And what of all moſt dear,
Buxton's delicious baths,
Strong ale and noble chear,
T' aſſwage breem winter's ſcathes.

In places far or near,
Or famous, or obſcure,
Where wholeſom is the air,
Or where the moſt impure,
All times, and every where,
The muſe is ſtill in ure. *Drayt.*

Of eight, which is the uſual meaſure for ſhort poems,

And may at laſt my weary age,
Find out the peaceful hermitage,
The hairy gown and moſſy cell,
Where I may ſit, and nightly ſpell
Of ev'ry ſtar the ſky does ſhew,
And ev'ry herb that ſips the dew. *Milton.*

Of

Of ten, which is the common meaſure of heroick and tragick poetry.

Full in the midſt of this created ſpace,
Betwixt heav'n, earth, and ſkies, there ſtands a place
Confining on all three; with triple bound;
When all things, though remote, are view'd around,
And thither bring their undulating ſound.
The palace of loud Fame, her ſeat of pow'r,
Plac'd on the ſummit of a lofty tow'r;
A thouſand winding entries long and wide
Receive of freſh reports a flowing tide.
A thouſand crannies in the walls are made;
Nor gate nor bars exclude the buſy trade.
'Tis built of braſs, the better to diffuſe
The ſpreading ſounds, and multiply the news;
Where echo's in repeating echo's play:
A mart for ever full; and open night and day.
Nor ſilence is within, nor voice expreſs,
But a deaf noiſe of ſounds that never ceaſe;
Confus'd, and chiding, like the hollow rore
Of tides, receding from th' inſulted ſhore;
Or like the broken thunder, heard from far,
When Jove to diſtance drives the rolling war.
The courts are fill'd with a tumultuous din
Of crouds, or iſſuing forth, or entring in:
A thorough-fair of news; where ſome deviſe
Things never heard, ſome mingle truth with lies;
The troubled air with empty ſounds they beat,
Intent to hear, and eager to repeat. *Dryden.*

In all theſe meaſures the accents are to be placed on even ſyllables; and every line conſidered by itſelf is more harmonious, as this rule is more ſtrictly obſerved,

Our

Our trochaick meaſures are

Of three ſyllables,
Here we may
Think and pray,
Before death
Stops our breath:
Other joys
Are but toys.

Of five,
In the days of old,
Stories plainly told,
Lovers felt annoy.

Of ſeven,
Faireſt piece of well-form'd earth,
Urge not thus your haughty birth.

In theſe meaſures the accent is to be placed on the odd ſyllables.

Theſe are the meaſures which are now in uſe, and above the reſt thoſe of ſeven, eight, and ten ſyllables. Our ancient poets wrote verſes ſometimes of twelve ſyllables, as Drayton's Polyolbion.

Of all the Cambrian ſhires their heads that bear ſo high,
And farth'ſt ſurvey their ſoils with an ambitious eye,
Mervinia for her hills, as for their matchleſs crouds
The neareſt that are ſaid to kiſs the wand'ring clouds
Eſpecial audiance craves, offended with the throng
That ſhe of all the reſt neglected was ſo long;
Alledging for herſelf, when through the Saxon pride,

The godlike race of Brute to Severn's ſetting ſide
Were cruelly inforc'd, her mountains did relieve
Thee whom devouring war elſe every where did
grieve.
And when all Wales beſide (by fortune or by might)
Unto her ancient foe reſign'd her ancient right,
A conſtant maiden ſtill ſhe only did remain,
The laſt her genuine laws which ſtoutly did retain.
And as each one is prais'd for her peculiar things;
So only ſhe is rich, in mountains, meres, and ſprings,
And holds herſelf as great in her ſuperfluous waſte,
As others by their towns, and fruitful tillage grac'd.

And of fourteen, as Chapman's Homer.

And as the mind of ſuch a man, that hath a long
way gone,
And either knoweth not his way, or elſe would let
alone
His purpos'd journey, is diſtract.

The verſe of twelve ſyllables, called an *Alexandrine*, is now uſed to diverſify heroick lines.

Waller was ſmooth, but Dryden taught to join
The varying verſe, the full reſounding line,
The long majeſtick march, and energy divine.

The pauſe in the Alexandrine muſt be at the ſixth ſyllable.

The verſe of fourteen ſyllables is now broken into a ſoft lyrick meaſure of verſes, conſiſting alternately of eight ſyllables and ſix.

She to receive thy radiant name,
Selects a whiter ſpace.

Devotas

Devote a wreath to thee,
When all ſhall praiſe, and ev'ry lay
That day, for come it will, that day
Shall I lament to ſee.

We have another meaſure very quick and lively, and therefore much uſed in ſongs, which may be called the *anapeſtick*, in which the accent reſts upon every third ſyllable.

May I góvern my páſſions with ábſolute ſwáy,
And grow wíſer and bétter as lífe wears awáy.

In this meaſure a ſyllable is often retrenched from the firſt foot, as

Diógenes fúrly and proúd.

I thínk not of I'ris, nor I'ris of mẽ.

Theſe meaſures are varied by many combinations, and ſometimes by double endings, either with or without ryme, as in the heroick meaſure.

'Tis heav'n itſelf that points out an hereafter,
And intimates eternity to man.

So in that of eight ſyllables,
They neither added nor confounded,
They neither wanted nor abounded.

In that of ſeven,
For reſiſtence I could fear none,
But with twenty ſhips had done,
What thou, brave and happy Vernon,
Haſt atchiev'd with ſix alone.

In that of ſix,

'Twas when the ſeas were roaring,
With hollow blaſts of wind,
A damſel lay deploring,
All on a rock reclin'd.

In the anapeſtick,

When terrible tempeſts aſſail us,
And mountainous billows affright,
Nor power nor wealth can avail us,
But ſkilful induſtry ſteers right.

To theſe meaſures, and their laws, may be reduced every ſpecies of Engliſh verſe.

Our verſification admits of few licences, except a *ſynalæpha*, or eliſion of *e* in *the* before a vowel, as, *th' eternal*; and more rarely of *o* in *to*, as, *t' accept*; and a *ſynæreſis*, by which two ſhort vowels coaleſce into one ſyllable, as, *queſtion*, *ſpecial*; or a word is contracted by the expulſion of a ſhort vowel before a liquid, as, *av'rice*, *temp'rance*."

FINIS.

The following typographical errors the reader will be pleaſed to correct.

Pages.	Lines from the head.	
11	7	For ſhort *n*, read ſhort *i*.
26	4	For prepoſitions, read prepoſition.
43	24	For obſtinancy, read obſtinacy.
60	7	For follow, read following.
70	1	For ſinuglar, read ſingular.
72	3	For deligently, read diligently.
75	3	For diſpicable, read deſpicable.
76	5, 6	For ndoubtedly, read undoubtedly.
94	29	For adj ective, read adjective.
96		Note 1. l. 2. For chifly, read chiefly.
97		Note 4. l. 1. For *their*, read their.
97		Note 5. l. 3. For ſt, read it.
105	33	For [W. 17.], read [W. 77.].
125	15	Dele the.
132	15	For *Example*, read *Examples*.
		And in a few Copies,
46		Note l. 2, 3. For you *have* not, you ha, read you have not, you haſt.
50	12	For *ndicative*, read *Indicative*.
85	6	For hat, read What.
133	26	For in [which], read [in which].
136	15	Read attend to the meaning, *&c.*
143	3	For truely, read truly.
144	12	Read the minds of the Dalecarlian, *&c.*
155	3	For thatm any, read that many.
172	21	For his, read the.
179	2	For erſonal know lege, read perſonal knowlege.
183	19	For by education, read by good education.
186	29	Dele the Comma after the word *often*.